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CHRISTIAN EDUCATION

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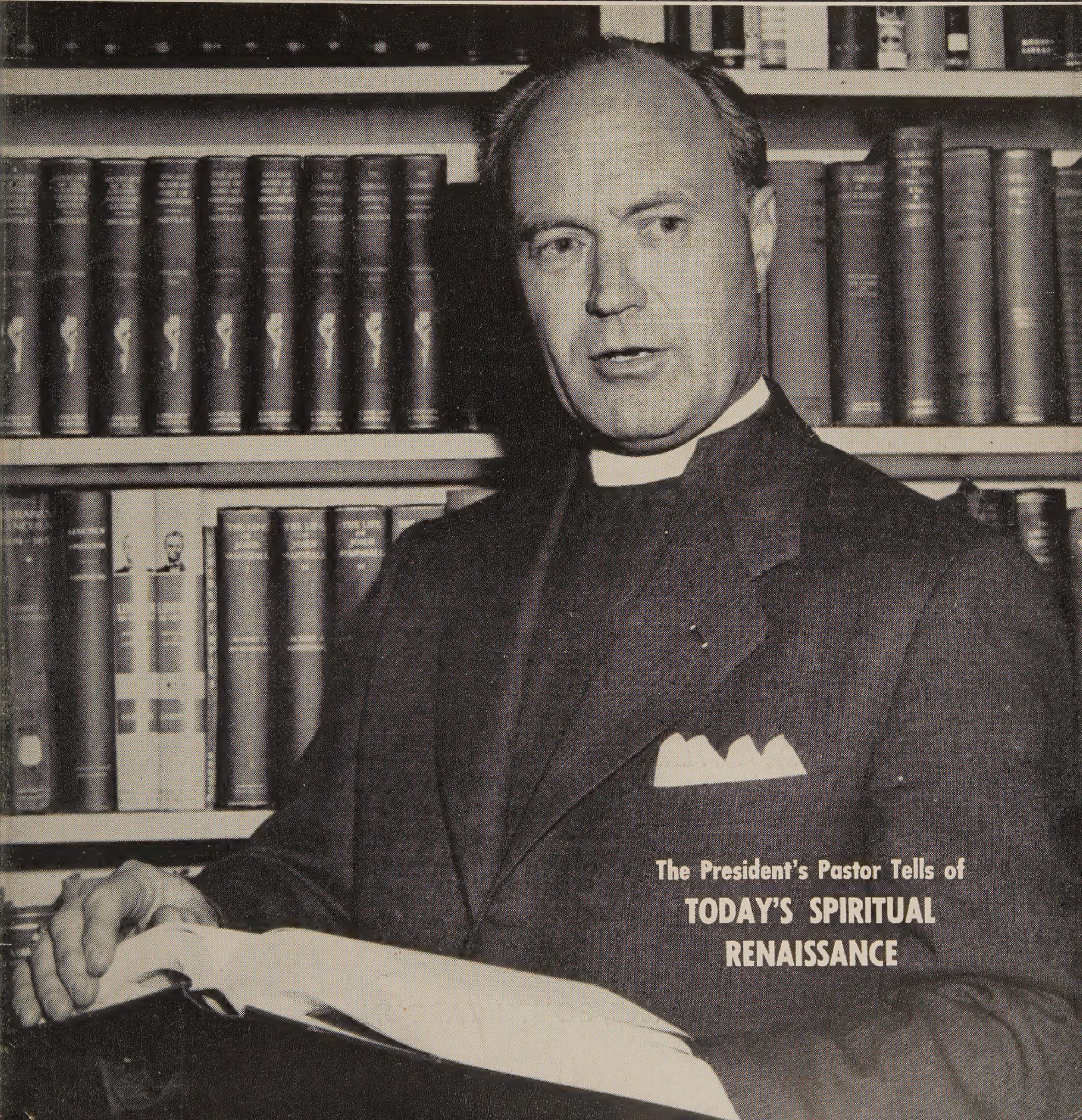
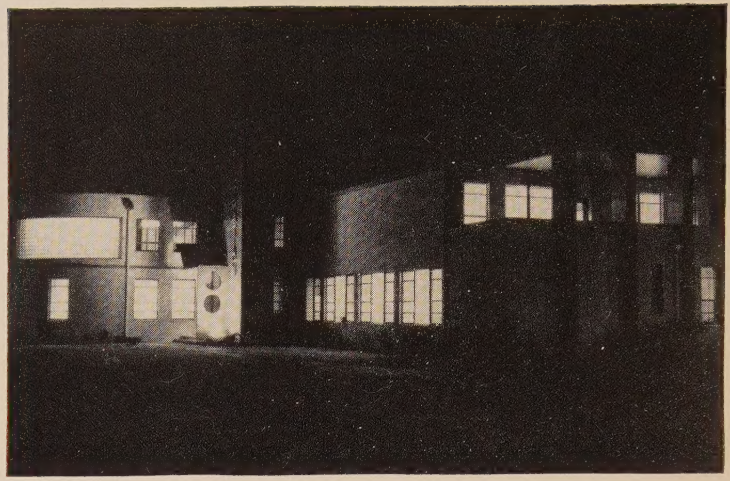


The President's Pastor Tells of

TODAY'S SPIRITUAL RENAISSANCE



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Bob Jones University is sound in doctrine, aggressive in its defense of the Holy Scriptures, and vigorous in combating atheistic, agnostic, pagan, and so-called scientific adulteration of the Word of God.

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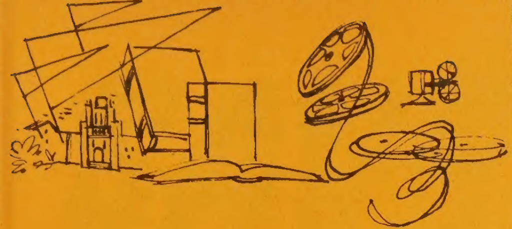


BUYERS GUIDE

Discussional Control Record Player

A new audio-visual aid which places complete control in the hands of the teacher has been announced by the DuKane Corporation.

The "Recordmaster" is a three-speed record player featuring the "discussional control," with which the teacher can start and stop records instantaneously to allow for comments or student discussion. This transforms the traditional type of record player from a listening device to a learning device, usable for Sunday school, V.B.S. or church instruction.

In keeping with its development as a teaching tool, the new machine has a case with a fold-back cover which becomes a projector stand for showing filmstrips or slides.

A small light illuminates the grooves and needle for accurate placement during dim-out projection.

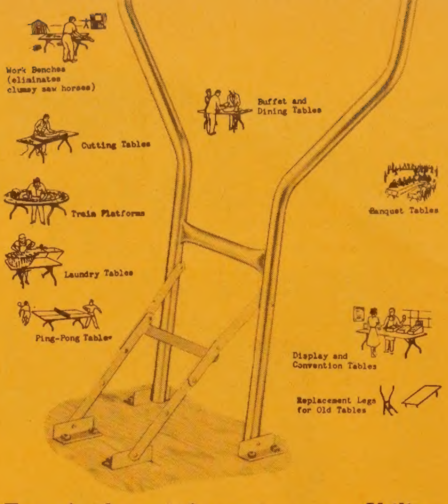
In order that the machine may be run without distortion or record damage, the "Recordmaster" is equipped with a universal tone arm which plays all three speeds of records up to 16 inch diameter without change of needles or cartridge turnover.

Compact enough to store in a cabinet, the portable "Recordmaster" weighs less than 13 pounds in its case.

Full information from the DuKane Corp. is available by checking item 689-A.

DuKane
Recordmaster

For further information on Record Player, check item 689-A on next page.


Work Benches (eliminates clumsy saw horses)
Buffet and Dining Tables
Cutting Tables
Banquet Tables
Train Platforms
Laundry Tables
Ping-Pong Tables
Display and Convention Tables
Replacement Legs for Old Tables

For further information on Utility Legs, check item 689-B on next page.

Versatile Utility Legs

Said to be "the handiest pair of legs in the world," the Tyco Utility Legs lend themselves to such diversified uses as utility tables, banquet and Sunday school tables, display and convention tables, replacement legs for old tables, work benches, ping-pong tables, cutting tables, laundry tables, train platforms, buffet and dining tables.

Made of steel tubing with bright plated finish that prevents rusting, they were developed by engineer-designers to combine strength (they support up to 1500

FOR MORE INFORMATION . . .

✓ Place a check mark alongside products and services on which you want specific information.

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654

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lbs.), attractiveness and adaptability to an amazing number of uses. Attachments are temporary or permanent, so that the legs may be used over and over again.

By following simple directions, anyone can attach these legs quickly and easily to wood, masonite and other materials. They come complete with folding mechanism and bolts for attaching. A set consists of two units to make a table.

For further information on paints, check item 689-C below.

Paints for Your Problems

In every church at some time a special painting problem creates the need for unusual type paints—such as odorless paints, chalkboard paints, mildew proof paints, and paint for refinishing furniture.

The Sapolin Paint Company, which supplies such paints, has recently announced a glass frosting paint. This new product simulates commercially ground glass and allows light to come through without loss of privacy. It is applied by brush or spray to the inside of any glass surface and leaves a permanent washable surface that dries in a few hours.

The same company has a new lead-free enamel, which is safe for equipment used by small children, as in the Nursery or Beginner departments. Lead-free paints are available in 20 colors in both enamel and flat finish.

A new radiator and range enamel by Sapolin *in color* is able to withstand temperatures as high as 500 degrees F. without fading, blistering or peeling. The paint, available ready mixed in the can, is applied by brush or spray.

Also newly developed is an enamel for refinishing cabinets, drainboards and refrigerators with an easily cleaned porcelain-like finish. Applied by brush or spray, the paint is said to dry overnight without brush marks or streaks. Its durable qualities are able to withstand boiling water, grease, fruit stains, steam and hard water. It can be tinted in all colors. One pint of this new paint is adequate to recoat any ordinary refrigerator.

'Fire Away'

"Fire Away" is a clear plastic spray-type extinguisher, which offers protection for the church and classroom. Yet it is small enough to fit in the glove compartment of a car.

The plastic container has no metal parts, and there is a visible supply of fluid for safety check. The extinguisher may be attached by hook on a nail near danger spots. To operate, merely pull ring, squeeze plastic bag; spray nozzle directs a stream of carbon tetrachloride up to 15 or 18 feet.

FIRE
AWAY
extinguishes
NEW
FIRE
SPRAY
FOR SAFETY
NO MECHANICAL PARTS
TO RUST OR CORRODE
• STAINLESS •

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Do You Want Information?

Just check the squares opposite the items listed here. On the reverse side of this page, fill in your name and address, tear off on the line shown above and mail to "Christian Life" magazine. We will do the rest by asking those concerned to get in touch with you by mail. No obligation to you, of course!

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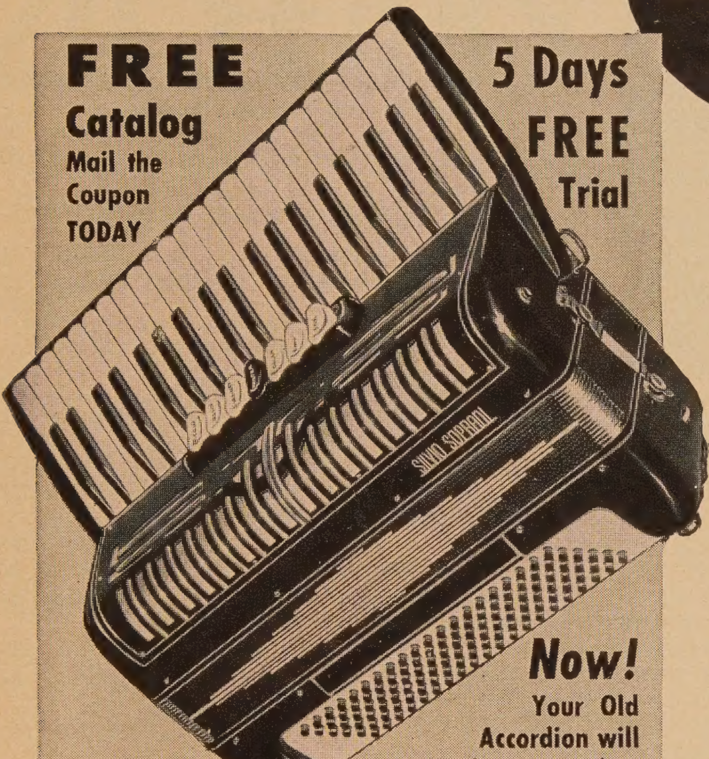

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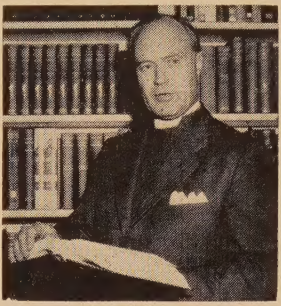
In This Issue

Volume 16 Christian Life Number 2

Pastor of Famous People

IN THE HOME of Dr. V. Raymond Edman, president of Wheaton College and editor of CHRISTIAN LIFE's Spiritual Clinic, we chatted with the Rev. Edward L. R. Elson, pastor of President Eisenhower.

He has pastored the National Presbyterian Church in the Capital for almost eight years and such governmental dignitaries as J. Edgar Hoover of the FBI are among his membership. To evangelicals Elson has previously been known as an Asbury College graduate and an honorary degree holder from Wheaton College.


PASTOR ELSON

When we asked about Ike, Elson told us how the President had come to his study seeking church membership. Elson affirmed that as a minister of God's Word he would preach without preference to any man.

The President replied, "That is as I would want it." President Eisenhower, in Dr. Elson's presence, then gave his personal affirmation of faith in Christ as Savior.

Going Up

WE HOPE the article, "Construction on the Campus," (page 15), is as enlightening to you as the research and survey were to us.

We found that private schools and even church-related schools are in a serious depression. Rising costs, dipping enrollments and critical financial situations have harried the entire field of higher education.

But we were thrilled that Bible schools, Christian colleges and seminaries, oblivious of the downward trend, were still progressing.

In 1860, 90 per cent of the colleges were church-related; today less than 50 per cent are. Naturally, the problem is financial. Private schools can't compete with public schools in tuitions, fees, salaries or facilities. Government statistics reveal that public institutions of higher education have 2.5 times the income for building construction and expansion that private schools have.

Higher education enrollment, both public and private, has dropped considerably since 1948, but most Christian schools have gained. And although pennies are being pinched, Christian schools are embarking on a record building spree.

What do Christian schools have that secular schools do not have? The answer is "Christ-centered education."

Thought-Provoker

IRENE KLINGBERG, author of "Handicapped Children Can Be Helped," (page 34), invariably writes to make people think. No stranger to CHRISTIAN LIFE readers, she has previously authored such thought - provokers as "What's Wrong with Christian Parents?" and "What's Wrong with Women?"

KLINGBERG AND PUPILS

And we believe you'll start thinking about handicapped children after you read her article this month. Dealing with mentally retarded children is a subject neglected among evangelicals, so Mrs. Klingberg, who incidentally heads up a school for mentally retarded children, is not only a thought-provoker but also a pioneer.

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NEXT MONTH

Read of the most daring gospel venture of the century, the recent missionary air-invasion of New Guinea's mysterious "Valley of Shangri-La."

Phil Kerr tells the inside story of the famous, and often misjudged, Hollywood Christian Group.

Come with us through a newly erected and equipped church, built by a newly-formed congregation.

Meet Brother Lerch, big-hearted Florida pastor, who is a self-appointed missionary to the Bahamas.

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How can we do a better job with our pupils?

Every earnest teacher asks himself this question periodically. Three good answers are provided by Scripture Press' new films developed specifically to show Sunday Schools and Sunday School teachers how to improve their techniques.

"God's Acre of Diamonds' is an impressive documentary film, emphasizing the importance of the Sunday School as the evangelistic arm of the church.

"Doorways to Decision" is a dramatic portrayal of results of Sunday School visitation with practical hints for conducting a visitation campaign.

"Stars in your Crown" is a never to be forgotten film on winning pupils to a personal acceptance of Christ through individual contacts.

All three films are 16mm. sound in black and white. Approximate running time is 20 minutes each.

According to Miss Gladys Siegfried, head of the Film Department, Sunday School Superintendents and pastors report enthusiastic response as a result of using these films in hundreds of churches across the country.

New Pictures Prove Seeing Is Believing

Oldest and perhaps still one of the most effective visual teaching aids is the flat picture.

Recognizing this, Scripture Press has launched a new set of teaching pictures for use with Beginners and Primaries.

For those tired of searching for just the right picture to give pupils an idea of what a Palestinian home looked like, or a picture of a child sharing with another . . . these sets are made to order.

Now ready are five different sets of those hard-to-get pictures that every Sunday School teacher needs. Printed in 5 colors, the pictures are 9 x 11½ inches. Eight pictures in each set are packaged in attractive side-open envelopes for easy filing. These pictures may be used to illustrate life in Bible times, for missionary emphasis, as examples of right conduct, or for room decorations. Order all 5 sets today.

See your local dealer, or write Scripture Press.

RECALL GOD'S BLESSINGS ON FOUNDATION'S MINISTRY

God's amazing blessing on the ministry of Scripture Press Foundation are recalled by Victor E. Cory, president, as the organization looks forward this fall to observing its twentieth anniversary of publishing Sunday School materials.

As pioneer in producing Biblically sound, graded Sunday School lesson materials, Scripture Press' first lessons were introduced in the fall of 1934. Original curriculum, which for the first time made available all of the Bible, was planned by Dr. Clarence H. Benson, then head of the Christian Education Department of Moody Bible Institute.

From this unique feature of covering all of the Bible in the curriculum, Scripture Press derived the descriptive title, "All-Bible Graded Series." This feature, too, according to Cory, has been one of the chief reasons for the amazing popularity of the Scripture Press lessons. Today the All-Bible Graded Series has one of the largest circulations of any graded lesson material.

Meanwhile, the departmentally graded principle, with its many practical advantages, is being hailed by an increasing number of educational authorities as the proper method of grading for Sunday Schools.

As use of the All-Bible Graded Series boomed, Scripture Press launched other teaching tools. The most popular of these have been the correlated visual aids, also usable separately. These include the now famous "Suede-graphs," which visualize Bible stories, "Gospel-graphs" which visualize Bible truths, Mission-graphs, table-top projects, etc.

Scripture Press also has branched out into other fields. These products include Vacation Bible School lessons, Sunday School films, record system, books, and miscellaneous Sunday School features.

"We praise God for His blessing on our ministry during these first twenty years," says Cory. "We are trusting Him for even greater opportunities in the important years just ahead."

Now Scripture Press is readying a number of other products including new courses for Cradle Roll, Nursery, Senior High and Home departments,as well as a number of new book titles.

THE PEOPLE SPEAK

"Your All-Bible Graded Series of lessons has helped me tremendously as a pupil and as a teacher. My daily Bible reading habit was developed and the Word of God became more meaningful and precious."—Illinois

"It is much easier to get teachers with this fine literature. It is doing a lot for the School, too. Our attendance is running over 25% higher than last year."—Iowa

"Your graded lessons have been wonderful. I, as a teacher, have learned much from the systematic study, and parents of the pupils have said they have learned more Bible since their children have had these books than they ever learned before."—Michigan

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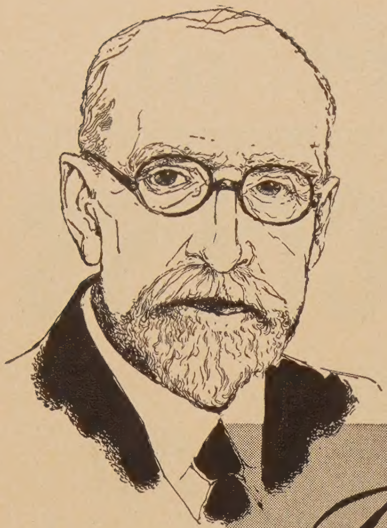

D. L. Moody once said:

"I am thankful to tell you that I have some splendid men and women in the field. My school work will not tell much while I am living, but when I am gone I SHALL LEAVE SOME GRAND MEN AND WOMEN BEHIND!"

Moody has been with the Lord for more than fifty years, and the "grand men and women" he left behind have guided Moody Bible Institute through the years and kept it true to God.

James M. Gray

THE

EDUCATOR

This is the third in a series of the leaders of **MOODY BIBLE INSTITUTE**

It took the keen discernment of D. L. Moody to discover in a small, quiet Boston rector a man with an unusual teaching gift and executive ability. But discover him he did, and induced Dr. James M. Gray to come to MOODY BIBLE INSTITUTE as a lecturer and extension worker. Soon after Dr. Reuben A. Torrey resigned for his world evangelistic tour, Dr. Gray became head of the Institute, a position he held until the time of his retirement in 1934, just a year before his homegoing.

Coming on the scene at a time when Bible study was almost entirely of the analytical type, Dr. Gray gave a fresh emphasis to investigation of the Book of books with what he called "synthetic Bible studies." Not only at MBI, but throughout the country, large Bible classes began to put the far-separated truths of the Scriptures together, rather than quibble over Greek roots and verb tenses.

Dr. Gray served in the position of directing executive at MOODY BIBLE INSTITUTE for more than 30 years, and his success in that field was observed and admired by business executives everywhere. Under his leadership every department became a model of economy and efficiency, and graduates were taught to "do things" as in no other religious institution. In those 30 years, MBI grew from a handful of buildings when Dr. Gray came, to more than 25 buildings at the time of his death. The enrollment changed from two or three hundred in the Day School to more than 900; in the Evening School from nothing to upward of 1,000 annually; and in the Correspondence School from zero to an average of more than 9,000.

Today MOODY BIBLE INSTITUTE is still forging ahead in the path outlined by the GRAND MEN who under God founded and directed it. Its many ministries reach millions of individuals for Christ each year—individuals in every country of the world. But the chief ministry of the Institute remains that of furnishing *tuition-free* Bible training to consecrated young men and women who are preparing for lives of Christian service—both as full-time workers and laymen.

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Readers Write

Non-Essentials

I sometimes wonder if maybe CHRISTIAN LIFE has not fallen down somewhat from what it once was. Could it be that it is taking up too much space for non-essentials? . . . As a minister of the Gospel, I am aware of my need for some periodical that will keep me up to date on important world events, particularly in relation to Bible prophecy. CHRISTIAN LIFE has been a very present help on many occasions.

Onoway, Alberta, Can. REV. A. W. SORGE

* * *

Ire Aroused

I have found many things with which I disagree in your magazine since I subscribed to it, but none aroused my ire to the extent that some of the statements made in "Church Doors Open in the Country" in the April issue did. . . . You say that "two thirds of the rural population of the U. S. do not belong to any church or denomination." I have traveled over most of the country and have preached in many sections of the South and West and I do not believe you have painted a true picture.

Tulsa, Okla. REV. JAMES E. SMITH

* * *

Your article "Church Doors Open in the Country" in the April issue was indeed interesting. This field certainly is a needy one for our precious Lord.

Thomasville, Pa. ELLIS M. BRYDIA

* * *

Intrigued

During the past year I have become an avid reader of the Record Column in CHRISTIAN LIFE Magazine and have appreciated it very much.

Portland, Ore. REV. DON. L. DOWNING

* * *

Just a few lines to let you know how much I enjoy your wonderful magazine. It is the best magazine printed today. I get much help from it.

Karlstad, Minn. R. G. CHISOLM
Karlstad Baptist Church

* * *

Welcome Visitors

Your February number has just arrived and I am thrilled that you have devoted so much space to urging friends of missions to visit mission fields. . . . The biggest thrill I have ever had as far as visitors here at Rusitu are concerned was when my own father came from Canada. He preached to our native congregation by interpretation. He brought with him a movie camera and we used the movies at home when we went on deputation work. Dad himself has shown them in many meetings and raised a great deal of interest in our work through them. A more recent visitor was an English businessman who saw, while here, our need of a teacher training school. He returned to England and pledged a substantial yearly sum of money for that project. . . . A Canadian visitor spent his time fixing our machinery, putting in electrical equipment, etc. Another was a builder and spent some months on our stations

putting up homes for our missionaries and other buildings. This same man was used of the Lord to bring wonderful revival to our pupils simply by telling of his experiences in soul-winning. So, you see, we like visitors!
S. Rhodesia, Africa

MRS. J. M. MERRITT
South Africa General Mission

Ideas

I have just been cutting some articles from the way to do it and object lesson portion of your magazine and have found some grand ideas. . . . I am presently teaching Primary girls and have wondered if appropriate pictures to use in general visual aid could not find a spot on a page or two.
Mentone, Calif. BETH C. WHITNEY

Enflamed

Your article on bands in the March issue has enflamed me with enthusiasm.
Monitor, Wash. VICTOR PHILLIPS

News

I enjoy your magazine very much. I am particularly interested in the religious news section. It gives one a perspective of what is going on in the religious world.
Des Moines, Wash.

REV. LELAND G. BEIER
Covenant Beach Chapel

For the Future

I read the article "Are You Limiting God?" and it was such a blessing to me. I believe it will be a help to me in the future, also.
Cadillac, Mich. VERA I. SMITH

Appealing to Teen-Agers

Could you publish a feature about two times a year about Christian teen-agers? As a teen-ager myself, I think this feature would help to make your magazine more appealing to teen-agers. . . .
Homer, N. Y. LAURA COOK

Christian Life

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She might be yours...

. . . with all the good things to make her life a full and happy one . . .

Or, *she might belong to a family impoverished by the tragedy of war, born in the rubble of its aftermath. She might lack even the most essential clothing and food for this formative first year.*

It is not unusual in many war-scarred countries overseas for a baby to have only a few pieces of tattered clothing for protection. Many babies have miraculously survived this winter in damp, barely furnished unheated rooms. These little boys and girls are pale and weak from the cold and malnutrition. They need help NOW, while they still have a chance for a healthy childhood.

It takes so little to sponsor one of these babies. For five dollars a month you can have food and all the essential clothing needed for that first year, sent to a baby in Austria, Germany, Greece, France or Italy. The *Save the Children Federation*, with twenty years of experience, will do all the buying, packaging and mailing for you. Full information about the baby you sponsor, a photograph if possible, and the name and address of the baby will be sent to you.

A contribution of $10 will buy a complete layette for a baby, including diapers, shirts, a sweater, wool blanket and other necessary items, delivered overseas. Please remember a needy baby today.

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Name__________
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Contributions to the Save the Children Federation are deductible from income tax.

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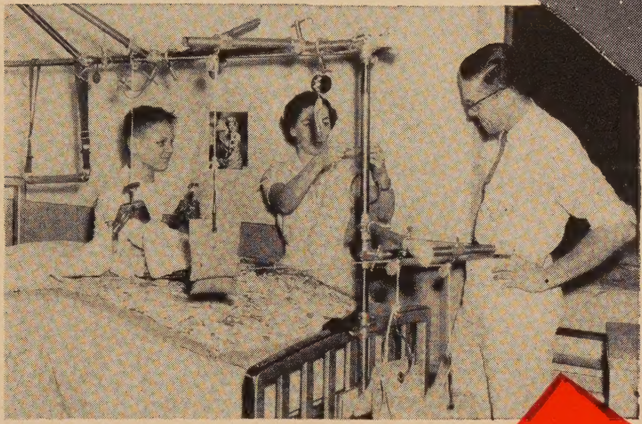
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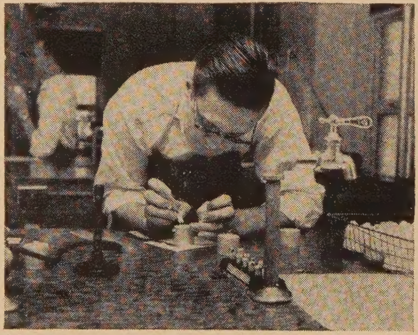
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NEWS—PEOPLE AND EVENTS

Changing Africa's Face

by Harold Fuller

"ON BEHALF of the people of the colony of Lagos, I welcome the *African Challenge*, which caters to the religious culture of the people," announced His Highness Oba Adele II of Lagos. The huge parasol over his head shaded his eyes from the burning African sunshine, which glinted off his satin robe and silver slippers.

This was not a Christian speaking. Oba Adele is a Moslem chief. He was speaking at the opening ceremony of the new *African Challenge* press and office building in Lagos, on the west coast of Africa, March 24.

"The *African Challenge* is a venture of faith," declared the Honorable Chief S. L. Akintola, Central Minister of Health, Nigeria, as he unveiled the foundation stone of the new building.

This was Akintola speaking – the Akintola described by *Time* magazine (June 1, 1953) as the "slick-talking Yoruba lawyer" whose visit to Kano last year helped precipitate the riot in which 45 were killed, 200 injured, in what was officially described as "intertribal unrest."

The opening ceremony in which Oba Adele and Chief Akintola took part was a milestone in the short history of a Christian newspaper that is helping to change the face of Africa today.

Attending the ceremony, religious and national leaders, gaily dressed in bright native costumes or looking neat in the latest western style suits, listened as the Rev. G. W. Playfair, General Director of the Sudan Interior Mission, told about the origin and growth of the paper.

On its presses in Jos, 600 miles inland in Nigeria, the Sudan Interior Mission had been printing *The West African Christian*, a bi-monthly written for Christians, since 1948.

The need of a popular, newspaper-style paper was felt, however, to reach the growing number of literates in the larger towns and coastal areas. In July 1951, the first issue of the new *African Challenge* appeared, with editorial offices in the coastal town of Lagos. The 5,000-copy order was indeed "a venture of faith," but within 18 months circulation was over 20,000. Today, after another 18 months, the circulation is more than four times that number.

The fact that the *African Challenge* is also hitting the mark spiritually is attested by the fruit already harvested.

"I bought this paper on the street yesterday," said a strapping ebony-faced Nigerian who came to the office one day. "It says to write to the editor for spiritual help. But I've come myself. How can I be saved?" He had been a soldier in Burma during the last war and had been tracked by trouble since returning to Nigeria. Seeking inward peace, he had found no one to help him. After reading the first two pages of the *African Challenge*, he was convicted of his need. Kneeling on the office floor, he came to Jesus Christ.

"If I still maintain my notion to become a Christian, my father says he will disown me," wrote a Moslem reader. Young men who have imbibed Communist doctrines have been reached with the Gospel through the paper. In Mau Mau-stricken Kenya and race-tensed South Africa, subscribers read the *African Challenge*.

Faced with the responsibility of writing for the people of Africa, the editorial staff is dependent on finding God's will through prayer. The white man and his typical expressions are kept out.

AKINTOLA AT CEREMONY
Spiritual health better!

Speaking at the annual conference of Evangelical Literature Overseas, held in Chicago last October, G. W. Playfair outlined the needs of the *African Challenge*.

"We need technicians – photographers, another printer, stenographers, bookkeepers; we need the prayers and support of the Church at home.

"This is the most important ministry I have seen during my 43 years in Africa. With Communism and materialism on the increase, we must go all out or get out. We prefer to go all out!" END

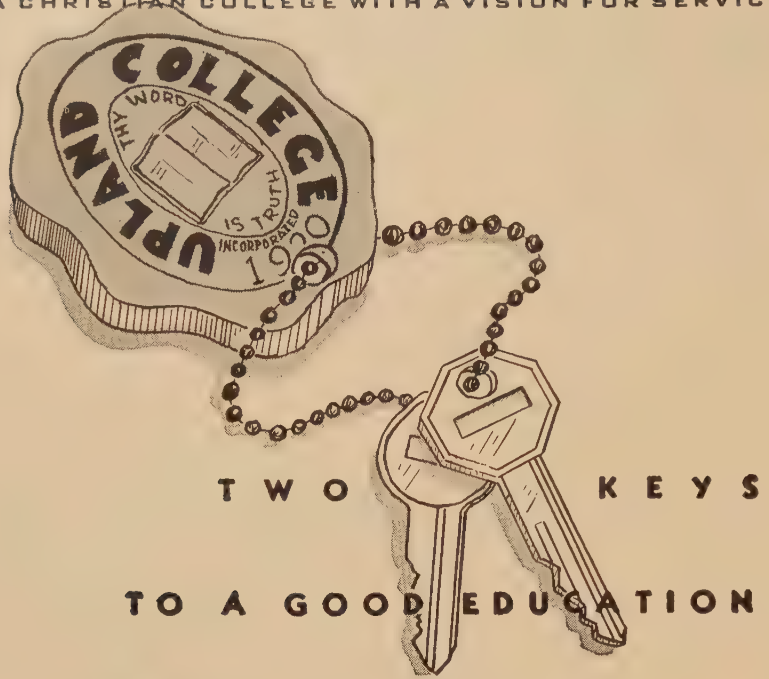
THE CHALLENGE IS GREATER THAN EVER BEFORE
Mrs. S. L. Akintola and Rev. L. G. Lane, manager of a boy's school, read monthly.

NEWS—*Continued on page 37*

★ **Reds Resume War on Religion**

★ **Moslems Slay Indonesia Christians**

★ **H-Bomb — Challenge to Evangelicals**



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Mark Hopkins and a student on a log

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Although buildings, books and lab equipment are vital parts of a modern college education, the personal influence of the Christian teacher plays the most significant role in the plan of education at Roberts Wesleyan. Mature minds give information, direction and encouragement. The search for and Christian interpretation of truth are shared together. And in the process students discover that . . .

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Placement Service

Christian Life's Placement Service, designed to assist Christians and organizations desiring to employ Christians, operates as a service to its readers. If you're seeking the Lord's place of service for your life, make use of the Placement columns.

To help cover cost of handling there is a $3 charge for those inserting Positions Open ads, and $1 for those inserting items in Situations Wanted. A check or money order for the amount must accompany the order.

Then for those who find employment or employees through the service, the original payment should be duplicated.

In sending information, briefly state your qualifications and fields of interest. Ads will be listed under a box number; all replies will be forwarded to you.

Positions Open

Female

Personal secretary to supt. of a mission operating in Central Europe. Quarters provided, but applicant should be willing to raise own support as missionary. A most interesting oppor. in one of the more challenging fields of service. Box J-200

Departmental secretary needed in Christian school located in Midwest. Experience desirable. Box J-202

Exp. Christian worker. Prefer exp. in child evang., teacher-trng., directing city and/or county activity. Must be capable of responsibility and have proven initiative. Give full resume. Worcester Child Evang. Fllwshp. Box J-204

Young woman for general office work and typing. Ability and interest in figures desirable. Christian organization. Box J-206

Salesperson with Christian Ed. background. Good opportunities to advance. Sunday school supply store in Chicago. Box J-210

Variety abounds in our office positions for Christian typists. Good opportunities to advance to supervisory level. Interested? Contact Christian publisher in Chicago. Box J-212

Editorial Assistants — Secretaries and proofreaders. Knowledge of graphic arts and Christian ed. helpful. Splendid advancement oppor. Christian publ. house, now in Chicago loop, moving to Wheaton in 1955. Box J-214

Is advertising your field? Fine opening with fundamental Sunday school publ. house now in Chicago, moving to new building in Wheaton in 1955. Excellent benefits; merit increases each six months. Prefer young woman under 30. Box J-216

Male

Born-again missionary principal needed for Christian high school, Washington State. Box J-190

Christian doctor urgently needed for hospital in Lalitpur, U.P., India, under the Foreign Mission Board of the Reformed Episcopal Church. Box J-192

Rapidly developing school and home needs first-class band director capable of giving instruction in brass, reed and percussion instruments. Box J-194

Accountant for business office of Christian college in N.Y. State. Should be expert bookkeeper, familiar with principles of accounting and able to operate Natl. Cash Register bookkeeping machine. Box J-196

The only Conservative Bapt. church in city of about 20,000, located near Denver, Colo., needs experienced pastor. Newly organized but own church building. Box J-198

Assistant pastor for regular full time service. Young sem. grad. for eastern city suburban Presbyterian Church, U.S.A. Box J-218

Both

Two grade school and two high school teachers needed in Christian school on West Coast. Missionary basis. Box J-182

Christian school has urgent need for a grade school principal who will be willing to drive school bus also. Also need a consecrated lady for their Home. Box J-184

Exp. consecrated teacher in field of education with master's degree or better in that field. Sound Christian liberal arts college in the South. Box J-186

Assistant bookkeeper — congenial working conditions, hospitalization and Social Security benefits, paid vacations. Write, giving qualifications and exp. Box J-188

Capable writers with good Bible background to aid in producing Sunday school and/or vacation Bible school lessons; also visual aids. Teaching exp. and knowledge of Christian ed. helpful. Excellent oppor. in Chicago. Box J-208

Situations Wanted

Female

Christian lady desires Christian work. 2 yrs. exp. in settlement-house work; also in Red Cross as Gray Lady. Sunday school teacher for 5 yrs. DVBS leader. 15 yrs. in merchandising as a buyer. Box J-207

Bible inst. grad. with secretarial background desires position with Jewish missionary organization or Bible inst. or college. Box J-209

Versatile young school teacher desires summer work in Christian camp. Soloist, choir dir. Can assist in athletic program and secretarial work. Box J-211

Commercial and Eng. teacher desires employ. in Christian day school, Jr. college or seminary. 7 yrs. exp. in public school teach. Box J-213

Two Christian teachers — one elementary, other secondary — would like to be employed in Christian day school in Florida. Both in public school teaching now. Box J-215

Bible college grad., 28, practical nurse, pianist and organist, exp. camp counsellor, would like summer camp work. Is interested in radio gospel programs as well. Able to accept Canadian offers only. Box J-247

Male

Baptist pastor interested in establishing Christian book business in addition to pastorate or preaching ministry. Box J-237

Fundamental, ordained Bapt. minister, with 17 yrs. pastoral exp., desires change from present pastorate, preferably farther south. Moody and sem. grad. Wife is sem. grad. 4 children. Box J-239

Christian, 25, Ph.D. in classics, diploma in philology from U. of Salamanca, Spain, desires pos. as Latin, Greek, Heb. and/or Span. teacher in Christian school. Can write or translate relig. literature or serve as interpreter. Box J-241

Cook desires work in Christian school or institution. Years of exp. in summer conference and youth camp work. Wife is good young people's worker. Box J-243

Christian, 49, desires position with Christian organization — perhaps in the business dept. of a Bible institute, or the like. Box J-245

Personnel Director, 10 yrs. exp. and Christian ed. diploma, desires position with Christian firm. Member of top management for 8 yrs. Any location, but prefer South. Resume upon request. Box J-227

Ordained Baptist minister seeks pastorate with a Bible believing group of people who have prayer meeting and Sunday evening service. 10 yrs. in present charge. Married. Excellent refs. Box J-229

Christian, 45, with family, desires position in Christian business with option to buy. Desires to contact Christian businessman in small community in Wis. who wants partner. Will offer services as church organist. Box J-231

Christian, 41, desires position in the field of airfreight as asst. traffic mgr. for industrial firm or airfreight forwarder. Familiar with domestic airlines. Box J-233

Young man, exp. in all phases of lithographic reproduction, desires pos. as production man or management asst. for Christian. B.S. degree in Lith. Eng. Knowledge of letter press and photo engr. Does tech. writing for publ. Box J-235

Pre-Millennial, fundamental, Independent Bapt. pastor, ordained, fourth year in present pastorate, desires a change. References. Box J-217

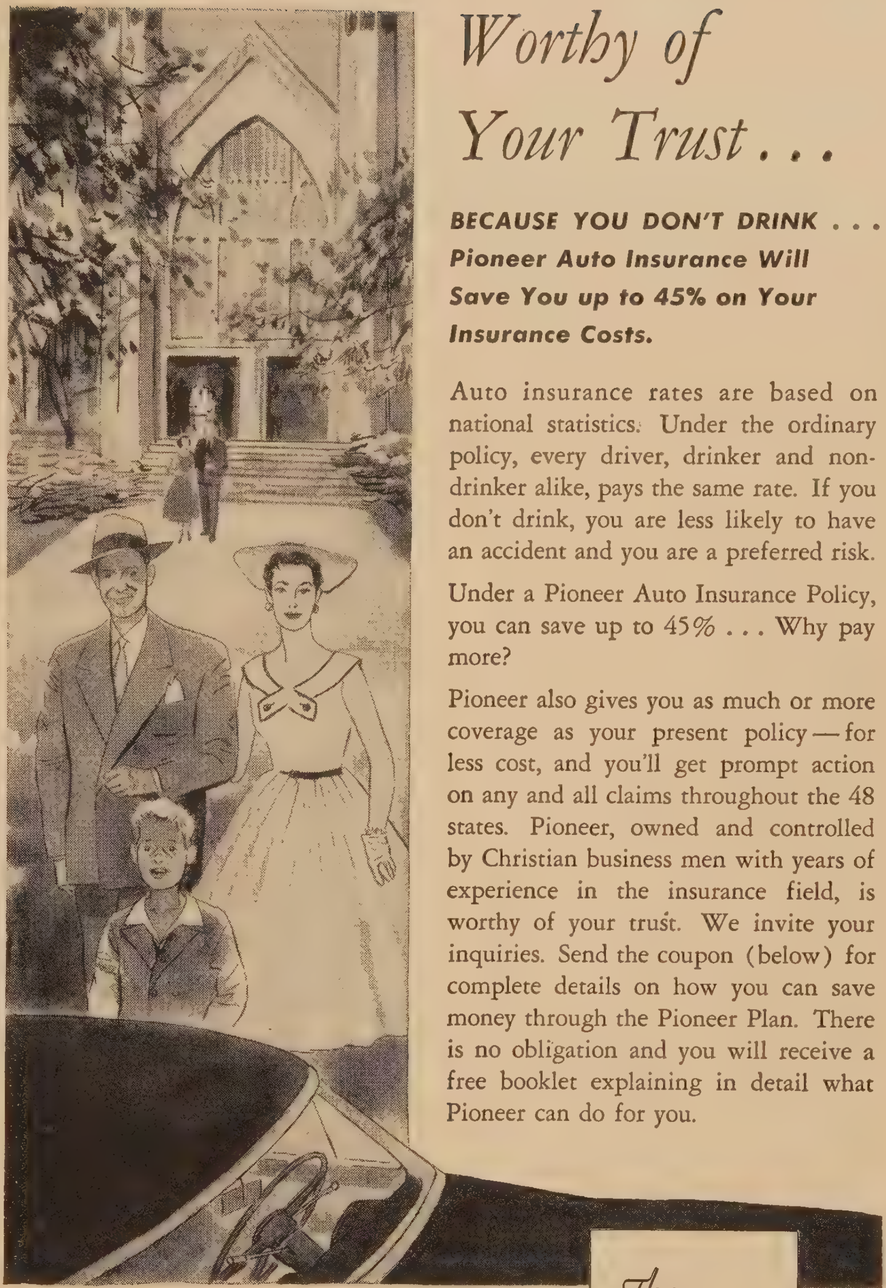
Christian, 55, desires employment with Christian organization as janitor or maintenance man. Prefer Central West. References. Box J-219

Teaching position desired by sem. grad. for Sept. '54. B.A., B.D., Th.M. Vitally interested in philosophy, theology, or Bible dept. of Christian college. Married, 26, no children. Any location. Box J-221

Christian, 55, single, desires position in Carolina-Virginia area. Desk clerk position preferred. Exp.-full charge of stock room, receiving, some buying. Refs. Box J-223

Christian, 38, desires part time in advertising and publicity work. Grad. of I.C.S. in advertising.

(Continued on page 12)



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Today's Crisis Demands Leadership

AGGRESSIVE Christian leadership is needed today. Take a look at "H-Bomb–Challenge to Evangelicals," page 37, and you'll realize why. With headlines announcing new terror bombs, gases and other munitions appearing almost every week, the world and its inhabitants tremble.

While the Christian, secure in God's care, need not fear, yet he cannot help but wonder concerning the future of the globe on which he dwells. And doesn't he have a responsibility to those who tremble? Shouldn't he serve as a leader to those who have lost the way?

Key men in the international turmoil are the heads of the U.S. government. Encouraging is the report from Dr. Edward L. R. Elson, pastor of President Eisenhower. (See article on page 26.) Elson indicates that the top men in the U.S. government are turning to spiritual things.

But the problem reaches down from President Eisenhower to the man in the pew at the Middletown Community Church, U.S.A. The call is for consecrated, aggressive Christian leadership on every level. After all, the international situation is simply composed of local situations in every land. The handling of the simple local problems creates a chain reaction that determines the international situation. And in today's crucial international situation, aggressive Christian leadership on every level is imperative.

There is plenty of aggressive leadership which is certainly not Christian and quite a bit of Christian leadership which is certainly not aggressive and often there is an ample supply of Christian followers – usually following afar off. But aggressive Christian leadership is lacking.

What's the cause?

A good percentage of folk will present a strong case for Christian education. There's no doubt about it; Christian education trains and prepares for effective leadership. Read Rev. Leslie Flynn's article, "How Christian Schools Help My Church," (page 21), and you'll see the benefit a church can receive from workers trained in Christian colleges, Bible schools and seminaries.

But even Christian education is not enough.

Other church workers will say that leadership training courses must be held in every church. Such courses, as presented by the Evangelical Teacher Training Association and various denominations, have provided many needy Sunday schools and churches with trained workers. Marjorie Ford's article on page 61 furnishes more information on teacher training.

Some Sunday school teachers will say that the lack of leadership is the church's fault. The church, they say, has failed to provide ample opportunity for developing innate leader abilities. Leadership training should begin in the Nursery department of the Sunday school and should never be halted throughout the church's educational system. (For more on this subject, see article on page 66.)

Still others will lay the blame on the home. The downfall of the home, they say, has caused the lack of aggressive Christian leadership today. Christian parents spend too little time developing their children for leadership. Those supporting this position will heartily agree with Bernard Palmer in "Give Children a Part in Devotions" on page 34.

1954 Editorial Platform

1. **Foster strong Christian family life.**
2. **Strengthen and develop Sunday schools and Christian education on every level.**
3. **Promote missionary vision and action by on the spot reporting of world missions.**
4. **Counteract 20th Century tensions with Christ controlled living.**
5. **Stimulate consistent and effective Christian citizenship.**

Certainly, Christian education, leadership training courses in the church, leadership indoctrination in the Sunday school and parental guidance at home are all necessary to provide trained Christian leadership.

But even among graduates of Christian schools, bearers of diplomas from teacher training courses and children from the healthiest of Christian homes, there is all too often a reluctance to assume leadership.

Too often the false humility of "I can't do it well enough," and the false philosophy of "I'm nobody; who are you?" invade Christian circles. Too often this reluctance to assume roles of aggressive leadership in churches, Sunday schools and secular organizations is merely sheep-like humility cloaking the wolf of "faithlessness."

Of course, Christians are helpless in themselves. A little Bible reading and a little experience corroborate the fact.

And yet, although it may sound like pride to some Christians, the Scriptures say, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Quoting the verse glibly and realizing it experientially are two different things. Heb. 11:6 says, "Without faith it is impossible to please Him." Yet faith is sometimes pigeonholed to a conversion experience and not applied to the whole of a Christian's life. But Col. 2:6 adds, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Even as conversion is by faith, so the Christian's day-by-day walk must be by faith.

There is no leadership training which can replace faith. But "all things are possible to Him that believeth" (Mark 9:23).

The potential Christian worker, no matter what his training and experience, no matter how well qualified or how poorly qualified, must do each Christian duty by faith. This faith, like all faith, proceeds from the Word of God (Rom. 10:17).

So, for a scriptural answer to the leadership problem, spend time in God's Word to develop your faith; then add to your faith the knowledge necessary for Christian service. Add to faith and knowledge a heart-felt concern for lost souls and your leadership problem will be solved.

It was true in Habakkuk's day and it's true today, "The just shall live by faith." So does the potential Christian leader.

On every level, from President Eisenhower down, the answer to today's leadership problem is faith – faith in the promises of God. Even as the disciples were not aggressive leaders until their faith was proven, neither can we successfully grasp the opportunities of our day without taking action. That is, we must, by every means, present the message of salvation and by faith in the name of Jesus expect Him to work mightily in the hearts and lives of men and women.

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PLACEMENT SERVICE

(Continued from page 9)

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Christian Life Evangelists

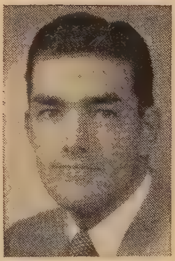
YOU can keep in touch with CHRISTIAN LIFE Magazine through the CHRISTIAN LIFE evangelists listed in this column. When they come to your area, you are assured of rich spiritual blessings from their ministry. During June they may be heard at the following places.

DOUGLAS ROE

Nichols Gospel Mission, Nichols, N. Y., June 6; Memorial Baptist Church, Vestal, N. Y., June 13.

GUY LIBBEY

United Evangelistic Crusade, High School Aud., Scotts Bluff, Nebr., May 16-June 13.



RALPH WILLIAMS

Lyle, Minn., May 17-June 11; Congregational Church, Swanville, Minn., June 13-20; Mennonite Church, Onida, S. D., June 22-July 4.

MR. AND MRS. LESTER PLACE

The Pottstown Youth Centre, Pottstown, Pa., June 5; Pilgrim Baptist Church, Philadelphia, Pa., June 6; Peoples Church, Harrisonburg, Va., June 8-13; Sprigg Bible Center, Sprigg, W. Va., June 15-20; Camp Nathaniel, Emmalena, Ky., June 21-July 5.

Bible stories on flannel teach number concepts to public school pupils.

Flannelgraph Goes to School

by Wilma Goodman

"MRS. BURKS, I bet I know how many stones little David had left in his bag — after he killed the big old giant, I mean," exclaimed six-year-old Mike with enthusiasm.

Since Mrs. D. M. Burks, a public school teacher in Glasgow, Ky., had been stressing number concepts to her first-graders, she was pleased to note Mike's number alertness. He had been one of the few children who seemingly could not grasp abstract number thinking. Now, his sudden understanding of numbers was sufficient evidence to Mrs. Burks that her Bible story flannelgraph had served a dual purpose.

In over 20 years of teaching, Mrs. Burks has heard no critical comments about her use of Bible stories in the public schoolroom. The children have always looked forward to the daily story hour, but when the flannelgraph method was introduced, the children's enthusiasm was unbounded.

"Any visual experiences that children receive in primary numbers should be pleasant ones," says Mrs. Burks. "The day I used the story of David and the Giant, I left the flannelgraph pictures on the board for the morning. There on the ground lay the five stones in plain view. One stone lay apart from those at David's fingertips. Perhaps imaginative little Mike had dreamed all morning about the brave boy, David, and his five stones. Anyway, he had awakened to the fact that five stones minus one leaves four stones. That was a fact that I had failed for weeks to drive home."

The flannelgraph number method is heartily recommended by Mrs. Burks to teachers of all the elementary grades. She finds it a wonderful opportunity to drive home Bible truths while presenting number facts in a fascinating way.

"The use of flannelgraph Bible stories does more than teach children number concepts," declares Mrs. Burks. "One morning I observed a group of children around the flannelgraph where I had assembled in advance the scenery of the lion's den for the story of Daniel. 'I thought I couldn't come to school today 'cause of the snow, but I begged Mommy so, she let me,' I heard Gail, a little blonde, exclaim in a tone of triumph. 'And I'm going to Sunday school next Sunday, too,' another said, 'Mrs. Burks says I'll see more of these there.'"

In a crowded classroom of 57 pupils, Mrs. Burks finds she must use sound educational principles to get information across to the children.

"With the use of the beloved flannelgraph Bible stories during the day, it is natural to begin each school morning with prayer — not memorized prayers, but our own little petitions to a Heavenly Father Who cares about our childish needs," she says.

When friends ask her about teachers' low salaries, lack of teaching materials, and crowded conditions, Mrs. Burks replies that watching young lives change is more than enough compensation for such inconveniences. Many times, parents have come to her, asking, "How do you do it? Our child isn't the problem he was before he entered your class."

The answer is found in Christian education, tactfully presented, and integrated with the three R's. Through her wise use of flannelgraph Bible stories, Mrs. Burks gives her first-graders an understanding not only of number concepts, but of the Bible as well. END

in 1953
18
sunday schools
Grew up

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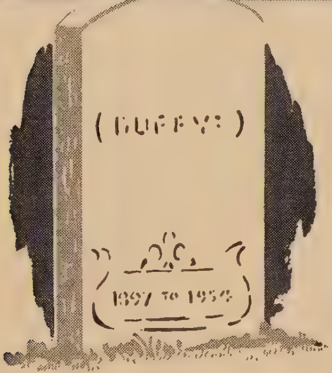

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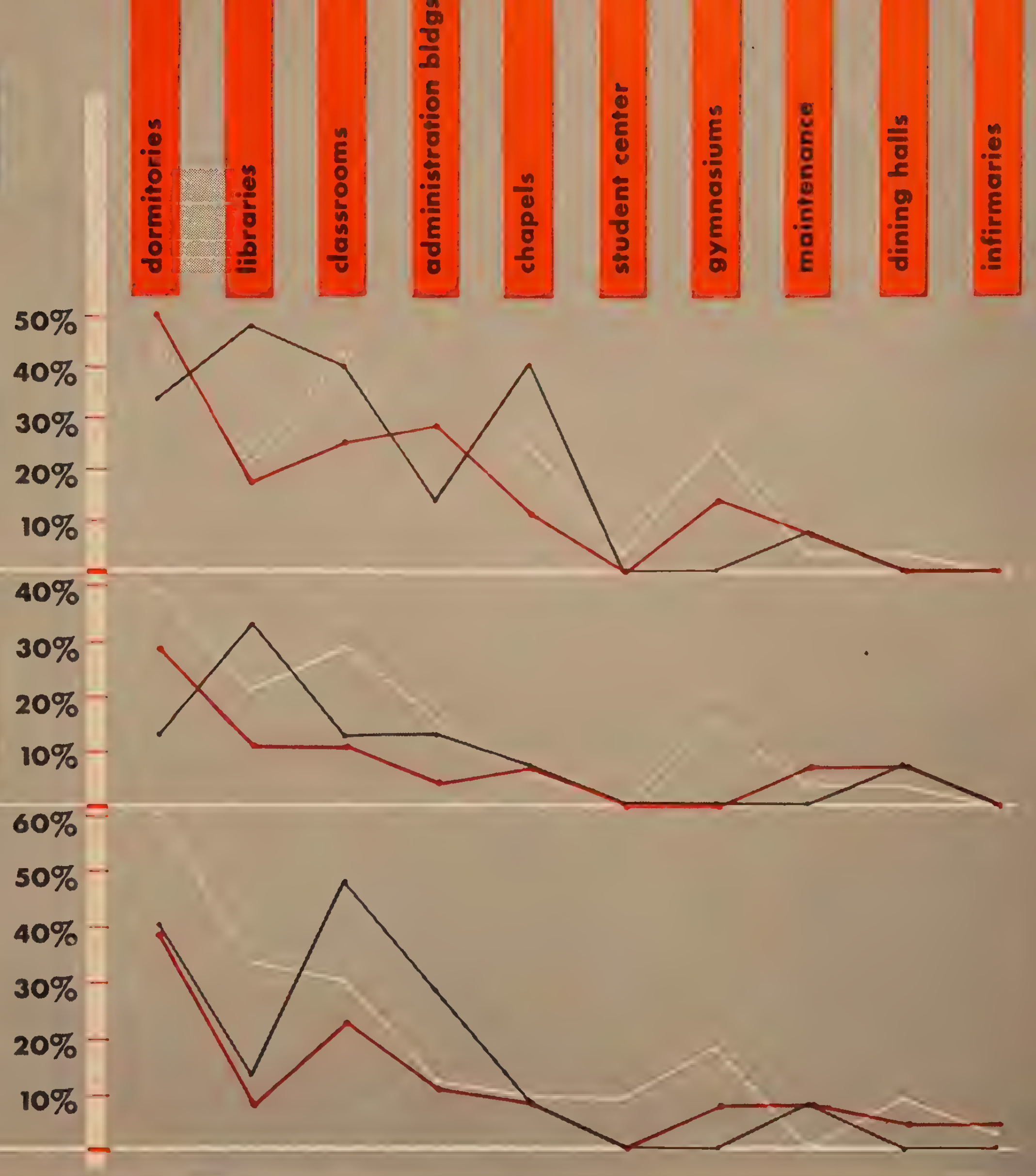
Christian Life

Percentage of Christian schools needing various buildings

Percentage of Christian schools planning various buildings

buildings

Percentage of Christian schools having built various buildings Since 1948



Dormitories, libraries and classrooms top the list of planned and needed buildings, but other structures are needed too.

Construction on the Campus

Christian schools still have growing pains; the menace of inadequate facilities is replaced by dire financial needs.

FOR YEARS, Christian schools had been doing the best they could "under the circumstances." Today they are emerging from "under the circumstances" and erecting buildings adequate for their rapid expansion.

Many of these building plans are still dreams and visions; they need cash to give them substance. Other schools are digging foundations and proceeding more by faith than by sight.

This construction is more than an educator's whim. Today, more than ever before, Christian schools are in dire need of new buildings.

After the post-World War II peak attendances of 1948, attendance at secular schools began tapering off. But it was not so with Christian colleges, Bible institutes and seminaries. In most of these schools attendances are still surging. Others, of necessity, have clamped an enrollment lid on their institutions. In some, officials called a halt to rising attendance when bulging walls could not be stretched further. In others, additional faculty members of high caliber were not readily available and the school was faced with barricading the attendance rise or lowering scholastic standards. And in still others, growth was desirable, but funds were not on hand to provide the needed facilities.

Christian Life **Project 2**
Strengthen and develop Sunday schools and Christian education.

But only a few Christian schools have followed the attendance dip of secular institutions.

Obviously, mushrooming Christian education demands building construction. New classrooms, dormitories, libraries and gymnasiums have to be built. Sometimes new campuses must be obtained. And all of this costs money, money which neither grows on trees nor pads pupils' wallets.

A survey conducted by Christian Life magazine of colleges, Bible institutes and seminaries of all sizes and in all territories revealed great financial need as well as great educational progress among evangelical training centers.

The survey revealed that most Christian colleges, Bible institutes and seminaries receive much less than half of their operating expenses from tuitions.

Consequently, the majority of Christian schools are as much a "faith work" as any foreign missionary society. Tuitions supply 46 per cent of the average Christian college income, 31 per cent of the average Bible institute income and 14 per cent of the average seminary income.

Although limited by the scarcity of Christians who consider giving to Christian schools as a legitimate outlet for their offerings, most schools manage to balance their budgets each year. But they are unable to keep up with their needs as far as new buildings are concerned.

And when Christian schools can hold no more, adequate training for prospective missionaries, pastors and Christian workers is delayed if not outrightly denied.

Consequently, for the welfare of the Christian church of tomorrow it is imperative that Christian schools build today. And almost without exception, school officials have a list of building needs to be begun when funds are available.

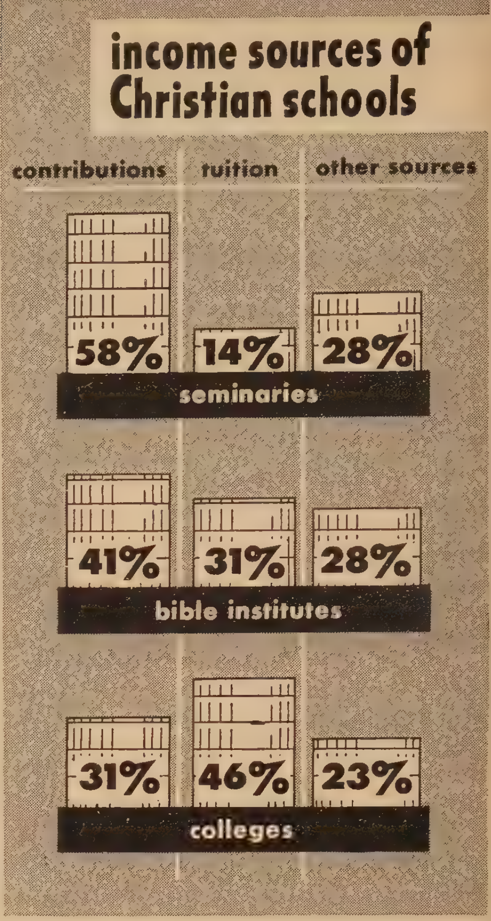
Needs of the schools range from classrooms to root cellars. Most needed in the educational economy are dormitories. Although 60 per cent of the schools have added dormitory space since 1948, a percentage almost as high report new dormitories are needed.

Seminaries, now reaping the early post-war bulges of colleges and Bible institutes, are unable to keep up with the demand for added dormitory space. The crest of Bible school building seems to keep a couple years ahead.

Detroit Bible Institute, for instance, is now planning a $150,000 dormitory. Faith Seminary in Philadelphia is face to face with a $500,000 dormitory, and three Indiana colleges — Marion, Huntington and Goshen — are also visualizing dormitories. So are LaVerne College and Westmont College in California, Milwaukee Bible Institute, Miltonvale (Kans.) Wesleyan College and North Carolina's Piedmont Bible Schools.

Southeastern Bible College (Ala.) has built three dormitory buildings since 1948 but is already needing another.

Also high in demand among Christian schools are added classrooms. This is necessitated by the offering of additional courses as well as the influx of students. Science buildings are needed at Messiah College (Pa.), Sterling College (Kans.), Wheaton College (Ill.), Anderson College (Ind.), and Eastern Nazarene College (Mass.).



Christian schools of all types are heavily dependent on contributions.

Music buildings are being sought by Colorado Springs Bible College, Seattle Pacific College (Wash.), Tennessee Schools, Washington (D.C.) Bible Institute and St. Paul Bible Institute.

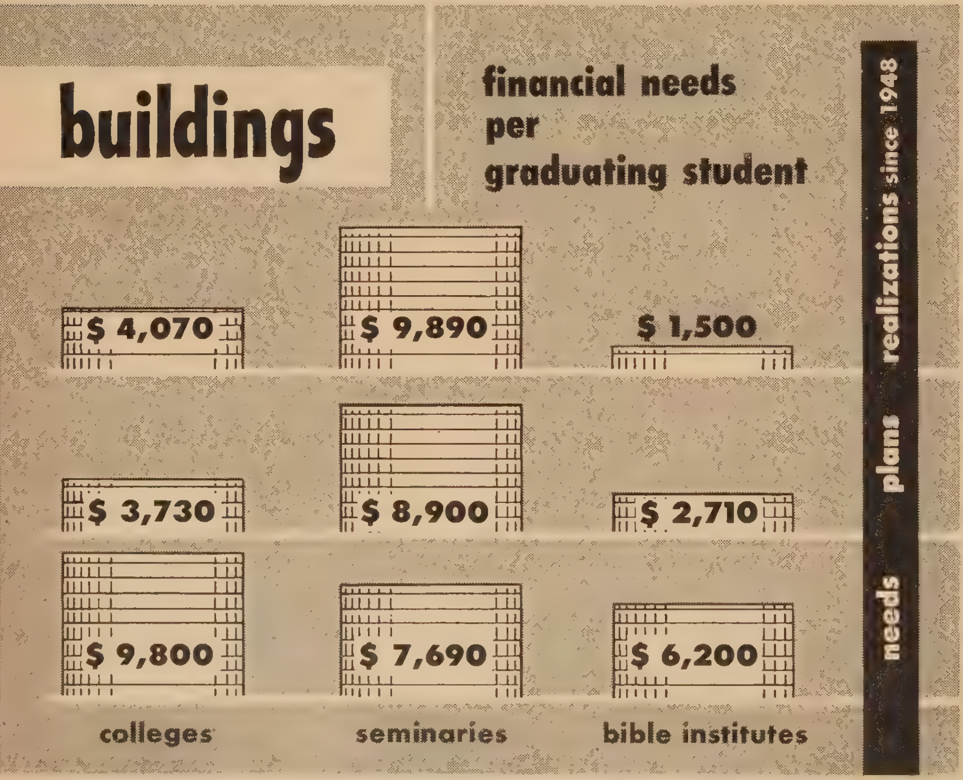
Three Baptist seminaries are looking for education buildings. They are Northern Baptist (Chicago), Western Conservative Baptist (Portland) and New Orleans Baptist.

And at least two colleges are looking for separate buildings to house their fine arts department. These schools are Roberts Wesleyan (N.Y.) and Hope (Mich.).

Libraries, too, rank high on the list of needed buildings. Colleges have followed a trend toward separate library buildings. In the past, Bible schools and seminaries have done much less library erecting, but some are now approaching the size where an enlarged library is imperative.

Such schools as Reformed Episcopal Seminary (Pa.), Mennonite Brethren Bible School (Man.), Arizona Bible Institute, Southwestern Bible Institute (Texas), Simpson Bible Institute (Wash.) are making plans for additional library space.

John Brown University (Ark.) is now working on a $150,000 library building. Greenville College (Ill.) and



Christian schools urgently need more money for building than they have spent for it in six years. Present plans are big, but future needs are greater yet.

Bethel College and Seminary (Minn.) have completed similar structures in recent years.

Administration buildings are also needed by Christian schools. Chapels, on the other hand, often planned commodiously, are less in urgency. Only seminaries, sometimes jammed into meager city quarters, are now in dire need of chapels.

Gymnasiums Needed

New trend in Bible school education is the use of gymnasiums. Gradually Bible institutes are realizing that students must be prepared physically as well as mentally and spiritually for Christian service. Since mission boards had been rejecting many candidates for physical reasons, many educational institutions felt they must concern themselves a bit more with the physical welfare of their students.

Bible institutes planning recreational facilities sometime in the future include Washington (D.C.) Bible Institute, St. Paul Bible Institute, Multnomah (Ore.) School of the Bible and North Central (Minn.) Bible Institute. Prairie Bible Institute in Canada, long a substantial producer of missionary candidates, writes that it needs a recreational center and a swimming pool.

Among the Christian colleges in the gymnasium construction trade are William Jennings Bryan University (Tenn.), North Park College (Ill.) and Houghton College (N.Y.) Both King's College (Del.) and Concordia College (Minn.) have finished their recreational units in recent years. Many colleges have outgrown their gymnasiums and athletic fields and, aided by alumni, are trying to rectify the situation as economically as possible.

Among the more unusual structures sought is the root cellar desired by Briercrest Bible Institute in Saskatchewan. With a 640 acre tract of land, an 18 acre garden and a dairy herd, Briercrest claims "almost a self-contained campus." Still they depend on contributions for 50 per cent of their income.

In some cases an entirely new campus had to be purchased. Faculty and students moved lock, stock and barrel to their new home. Shelton College, for instance, moved to Ringwood, N. J., from New York City, and Chicago Evangelistic Institute moved out of Chicago to University Park, Iowa. In such cases, additions and alterations involve much expense.

Gordon College (Mass.) has purchased a new campus and the construction of 15 new buildings on it will cost about three million dollars. Emmaus Bible School has bought new quarters near Chicago and will soon be leaving its old home of Toronto.

But building schools is not a cheap business. Most Christian schools are planned very economically, especially in comparison with state-supported colleges and universities. Yet the cost of erecting buildings even for moderate sized Bible schools runs to several hundred thousand dollars.

Philadelphia Bible Institute, for instance, needs a building for classrooms and men's dormitories. The estimated cost is $500,000. Fort Wayne Bible College (Ind.) is now planning structures which will cost approximately $750,000.

Even building for the smaller Bible schools is an expensive proposition. Saskatchewan's Bethel Bible Institute is purchasing a new campus and will be erecting new buildings for approximately $200,000. Lancaster School of the Bible (Pa.) needs a $300,000 administration building. And Cleveland Bible College needs dormitory buildings which may cost $600,000.

Because of the growth of Eastern Pilgrim College, recently converted from Allentown Bible Institute (Pa.), $250,000 worth of administration, classroom and dormitory space is needed.

This rash of moving and building needs to be supported by contributions of concerned Christians. Nor has the crest of Christian school building been reached even yet; it will probably not be reached until attendances stop rising.

Seminaries are showing the biggest gains as 78 per cent of the schools have higher attendances than in 1948. Bible institutes have climbed too, since 62 per cent have increased their attendance since 1948. And 58 per cent of the colleges are still increasing.

Trinity Seminary and Bible College in Chicago has jumped 55 per cent. Fuller Theological Seminary (Calif.) reports, "We opened in 1947-48 with 40 students and now have 252, but it's not quite fair to suppose a 650 per cent increase." Nor would the Lutheran Bible Institute (N. J.), which grew from one student in 1948 to 54 this year, claim a 5400 per cent increase. But several seminaries, such as Dallas, Grand Rapids, Central Baptist (Mo.) and Nazarene (Mo.), have at least doubled their attendance since 1948.

Cedarville Baptist College and Bible Institute (Ohio), Carver Bible Institute (Ga.), Eastern Baptist College (Pa.) and Baptist Bible College (Mo.), have reported 100 per cent increase.

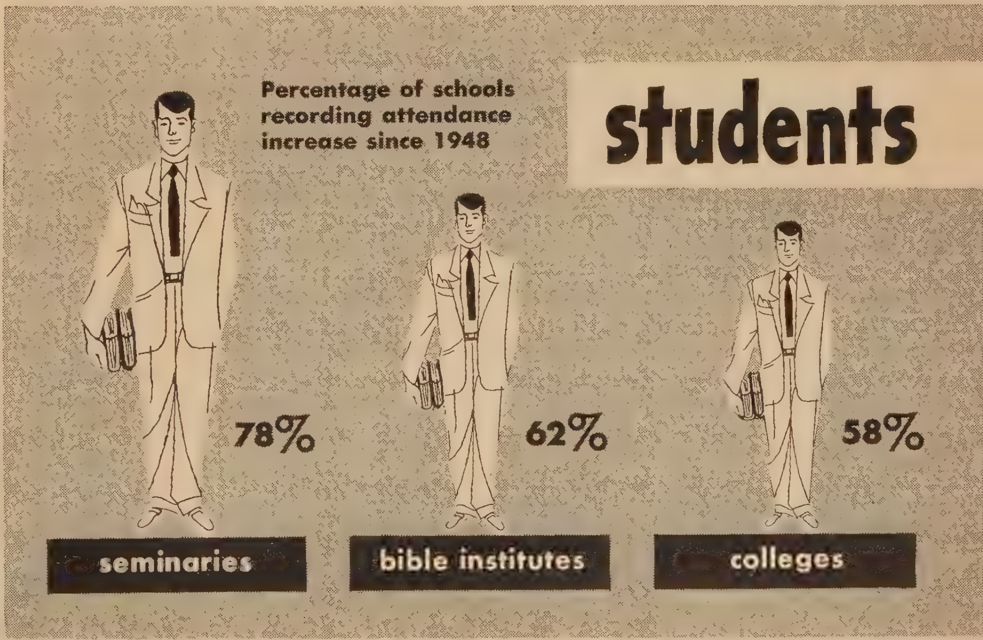
Consequently financial support for Christian education is needed now and will continue to be needed in the future.

Many of the alumni of Christian schools enter the ministry or become foreign missionaries. As a result, they are unable to support their alma mater with substantial gifts.

Forward-looking churches often fill the gap and include Christian schools in their annual budget. They feel that they can help to support future missionaries as well as present missionaries. But help from individuals is needed, too.

Christian education has come a long way in the past few decades and its future is bright. In fact, its future is imperative for the effective propagation of the Gospel. But Christian schools must not be hindered by inadequate facilities; they need to build.

It is the responsibility of evangelical Christians today to help. END



While attendances at secular schools have fallen since 1948, most Christian schools continue to grow. Seminaries are still feeling post-war increases.

Joycie had

Sometimes Meg didn't know which was worse — Joycie or men. But David was different.

MEG checked with her bedroom mirror and nodded with satisfaction at her appearance. Then her lips twisted in scorn. "Yeah, for what?" she asked her reflection, "So some guy can make a fool out of you?"

She grabbed her purse and hurried to breakfast. Joycie was furiously attacking a grapefruit, but as Meg entered, she immediately jumped to her feet and gave a snappy salute.

"That was funny the first hundred times you did it," Meg murmured scornfully as she slid into her seat. "G' morning, Mom. Morning, Pop."

Mr. Bittenbinder grunted behind his newspaper.

"Good morning, Meg dear." Mrs. Bittenbinder's ample form was wrapped in a flowered housecoat. Her placid eyes looked at her older daughter with approval. "You look awful nice this morning."

Eleven-year-old Joycie nodded happily. "Yeah, you look snazzy. Considerin' going in circulation again?"

Meg was furious as she laid down her spoon.

"Joycie! I'm warning you for the last time!" Her mother's voice was stern.

Silence fell on the four gathered at the breakfast table. Meg indifferently watched Joycie pile corn flakes into her bowl and, taking advantage of her parents' pre-occupation, carefully pour out the cream from the top of the milk. She added three spoonfuls of sugar.

"Mama," Joycie hesitated long enough to cram her mouth with corn flakes before she continued, "Aw wompey homb aber scoomp."

"Joycie, Joycie! Don't talk with your mouth full! How many times — ?"

Joycie obligingly gave a great gulp and cleared her throat. "I said, I won't be home after school. I have a job baby sitting — with that little pill, Ronnie Blake."

"Well — that's fine." Mrs. Bittenbinder sounded doubtful. "But Ronnie — he's so —, Do you think you can manage?"

Joycie grinned confidently. "Sure. Sure. It's all in knowing how."

A great weariness suddenly swept over Meg. She was fed up with everything — the familiar breakfast gathering, her parents' complacency, Joycie's unquenchable cheer.

At Schwartz's Supermarket Meg put on the familiar cream and green uniform wrapper and silently took her place at her checkout counter. Next to her stood little blonde Ethel Mays, chattering gaily with one of the carry-out boys, and beyond Ethel was the counter where Gordon previously had held sway. Vaguely, Meg noticed that some one stood in his place, someone tall and thin. It seemed queer not to have Gordon there, winking roguishly and blowing a kiss to her over Ethel's head whenever he ran up a sale over five dollars. It was a silly little game, but so much a part of Gordon's irrepressible charm.

A woman pushed a basket towards the counter and Meg automatically arranged the contents before her.

Later in the morning there was a lull and Meg let her restless gaze roam about the store. The thin young fellow in Gordon's place reached in his pocket and pulled out a small red book. He read carefully, looked away while his lips moved soundlessly, then read again. Meg was only mildly curious. Perhaps he was learning a part in a play.

The young man looked up again and this time he saw Meg's eyes upon him as his lips formed the silent words. He flushed slightly, but his pleasant face broke into a grin.

Ethel did the honors. "I guess you don't know David yet, do you, Meg? This is David Anderson, Meg Bittenbinder." She pointed unceremoniously. "David — he's taking Gordie's place," she added with embarrassment.

ILLUSTRATED BY RICHARD MLODOCK

Meg's barometer hit bottom. She had thought David was taking her to Sunday school alone; but here she was — one of a mob.

a sister

Part one of a two part serial

by Betty Muller

"Hello, Meg. Glad to know you." Meg nodded with restraint. David's brown eyes crinkled pleasantly and then without any further attempt at conversation he returned to his absorbing red booklet.

Meg felt annoyance. *So — not interested,* she thought. *Well, me too, brother!*

Meg had the first lunch hour and she ate her sandwiches and fruit in the back room as usual.

David Anderson sat nearby with several other fellows, all of them perched on potato sacks. While the others wolved down their lunches, David did a strange thing. He held his brown paper bag unopened before him and calmly and deliberately closed his eyes and bowed his head. One of the clerks nearby winked and nudged the fellow sitting next to him. Meg found herself coloring in embarrassment. But if David was perturbed he certainly didn't show it.

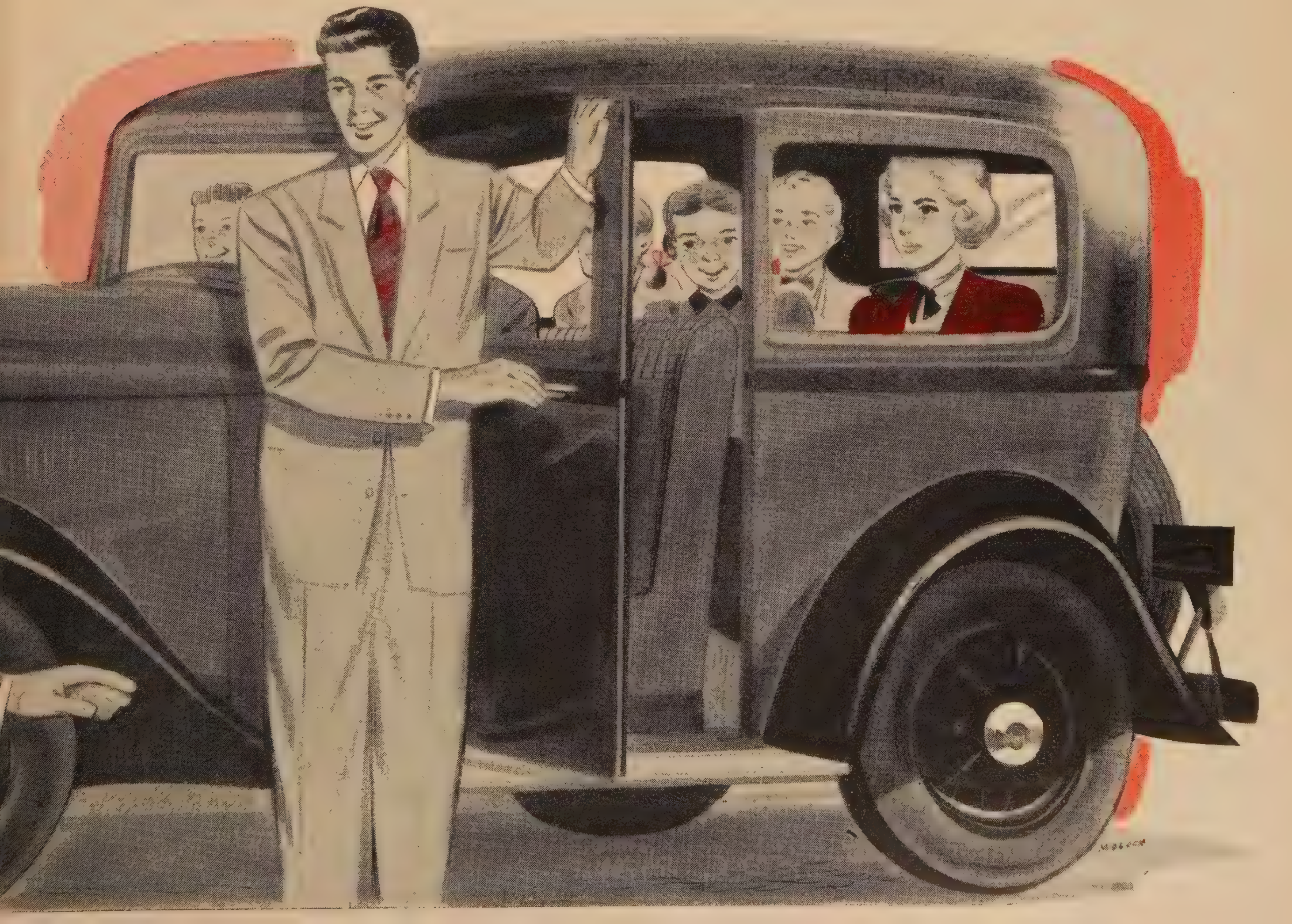
That night at dinner Joycie was wound up as usual. She elaborated upon her experience as baby sitter while her family listened without comment. Joycie's scraggly brown dog, Madam, sat at her feet, quivering in anticipation of the bits of food that were handed down from time to time.

Joycie looked thoughtful. "Mama, what should you do when a little kid you're taking care of at somebody else's house that isn't yours bites you? Should you slap 'em, do you think?"

Mrs. Bittenbinder's voice was tinged with apprehension. "No, Joycie, I guess you shouldn't slap him if he isn't yours."

"That's what I think too, Mama," came the cheerful reply. "I bit him back."

The mother gave a little groan and slapped a hand to her head. She shook her head sorrowfully and turned to



her older daughter. “You have any plans for tonight, Meg, dear?”

Meg smiled ruefully. “Oh sure, exciting plans. I’ll help you with the dishes and rinse out my stockings and then I guess I’ll cuddle up in bed with a book.”

Without bidding an absurd little thought attached itself to her words, *Maybe a little red book.*

Meg was introduced to the little red book the next day. At lunch hour she walked smack into David as he stood near a doorway, absorbing once more the contents of his booklet! She flushed and quickly apologized.

David grinned politely. “I guess you think I never do anything but read this,” he said.

“I don’t know that I’ve given the matter any thought,” Meg answered.

David wasn’t offended. “I’m studying — memorizing Scripture,” he explained seriously. “With working here every day and going to Bible school two nights a week I have to make use of every minute. It keeps me stepping but it will be worth it.” There was enthusiasm in his voice.

Meg felt obliged to make some sort of reply but she couldn’t think of anything but, “Oh?” Despite herself, her eyes fell on the booklet again.

“This is a gospel of John,” David explained further, “my favorite portion of the Bible. I’m trying to memorize the entire third chapter.” He shook his head ruefully. “I haven’t made it yet, but with the Lord’s help I’ll do it.”

Meg was ill at ease. She had nothing against religion but it embarrassed her to have people talk about it this way.

“Meg.” David hesitated slightly. “I have more of these gospels of John. Would you like this one?”

He was not trying to be funny. His voice was sincere, his eyes kindly, but Meg could not match his manner. “No, thanks,” she answered, too abruptly.

As Meg and Ethel walked to the bus together one evening after work, Ethel broached the subject of David.

“David’s one of those religious fellows, isn’t he, Meg?”

“That’s his business,” Meg answered indifferently.

“Sure, I know.” Ethel shrugged her small shoulders, “but it makes me feel kind of funny to see him praying and all.” She walked in silence a moment. “He’s nice looking, though. Not actually handsome but sort of clean and good. Has he ever asked you for a date, Meg?”

“Ethel, do I have to remind you that I’m much better off not getting involved with men?”

When David did ask Meg for a date, to her surprise, she accepted. He gently detained her one day as she was about to leave her counter.

“Are you doing anything Sunday night, Meg?” he asked.

“Why — no,” was her hesitant answer. Then to herself, *Sounds like a date. I wonder what it would be like to go out with him?*

“If I picked you up about 7:30 (Meg was considering), would you care to go to church with me?”

Meg opened her mouth and then shut it. She felt her cheeks grow hot and her thoughts began to race around wildly. *To church! Me go to church with David? Why I know people go to church on Sunday morning, but Sunday night! I thought he’d suggest a movie or something. Church! Good night!*

David self-consciously fingered his collar. “Our church isn’t very grand but we have good singing Sunday nights and lots of young folks. I think you’d like it,” he urged gently.

If he just wasn’t so doggoned nice, Meg thought helplessly. *How do you say, ‘no’ to a guy like this?*

She heard her voice answering, “All right, David. I’ll be ready.”

David was pleased. “Fine. Now if you’ll tell me how to get to your place —.”

When he had left, Meg shook her head slowly. “How in the world did I get myself into this,” she muttered. But strangely enough she found herself looking forward to Sunday night.

Sunday afternoon Meg rose from the depths of the big rocker where she had been reading the funnies and gave a stretch. “Guess I’ll start getting dressed,” she announced to her family.

Mrs. Bittenbinder looked up quickly. “Are you going out, Meg?”

Meg was vexed because her voice shook a little as she answered. “Yes, I’m going out with a fellow at the store. Now, don’t laugh, we’re going to church.”

No one laughed. As usual, Mr. Bittenbinder hadn’t listened. Her mother showed mild surprise but seemed pleased. “That’s fine, Meg. That’s good.”

(Continued on page 56)

I Can’t Use You!

by John Kenyon

IN DETROIT during the depression, I made application for employment at an automotive factory. As I filed by the employment window along with hundreds of others, the employment official asked me how much I would work for. I named a certain amount — more than I had been receiving, but not an unfair wage. I shall never forget his answer, given in suave but piercing sarcasm, “You are too valuable a man. I can’t use you!” I left the window with a very red face.

“Too valuable!” There are many rejected ones in this life — men and women who are too valuable and important — in their own eyes at least — for the work at hand.

Many times God has had to say to some would-be servant, “You are too valuable. I can’t use you. You are too important. You know too much. You are too rich. You have too much power. You have too much dignity. I do not need lords and ladies in my work. I need servants, bondslaves who will go anywhere and do anything at my beck and call, and who never talk back!”

“Not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty” (I Cor. 1:26, 27).

“Great” people are unwieldy. They do not make good servants. They want to do things their own way. You have to stop to argue and persuade. And usually they win the argument and do not do your bidding, for after all — they know more than you do. It’s hard to tell them anything. They are to be consulted, not ordered.

They know nothing of the surrender of Paul, who delighted to call himself the bondslave of Jesus Christ. Such slaves had no rights. They were the property of their masters, and could be kicked and whipped if necessary, if the master so desired. Like Abraham, who at the bidding of God was ready to offer Isaac on Mt. Moriah (a most “unreasonable” thing), Paul would do or undertake anything just so long as he knew his Master wished it.

Dr. R. A. Torrey shows that one of the great secrets of D. L. Moody’s life was that he was absolutely surrendered to God. Once Moody said to him, “Torrey, if I believed that God wanted me to jump out of that window, I would jump.”

Most people are too valuable or too important for that. They are available as members of His cabinet, to be consulted and honored as such, but the “menial” work must be left to other and less important people. Oh, that they had the spirit of John the Baptist who, though Christ Himself said a greater than he had not arisen, regarded himself as unworthy to stoop down and untie His shoestring. John was not too valuable or too important to be Christ’s valet. Christ could use him. Can He use *you?*

Bible school training has helped this woman present a stimulating lesson.

How Christian Schools Help My Church

Church workers, trained in Christian schools, re-vitalize both congregation and community.

by Leslie Flynn

MY CHURCH wouldn't be the same without Christian schools. The benefit that the church has received from Christian schools and from students trained in Christian schools is almost immeasurable.

I never fully realized it, however, until a few weeks ago. As I sat in my study early one Sunday morning thinking about our church workers, I was amazed at how many places of service were filled by those who had studied at such institutions right from the grammar school level up through high school, Bible institute, college and seminary.

Since the church is situated 30 miles north of New York City, a few miles west of the Hudson River, it is naturally benefited by the Missionary Training Institute, Nyack, and Shelton College in northern New Jersey.

What surprised me was that schools ranging from 200 to 1,000 miles away were making a great contribution to our church life as well. Among them were such well-known places as Moody Bible Institute, Providence-Barrington Bible College, Columbia Bible College, Wheaton College, Houghton College, Bob Jones University and Baptist Bible Seminary.

I took a quick mental tour of all our Sunday school departments. To my astonishment, I realized that every department has one or more teachers or officers who went to Christian schools.

The young mother in charge of the nursery attended a Christian college. The superintendent of the Beginners took a summer school course at a leading Bible institute. At least nine teach-

(*Continued on page* 81)

Seminary graduate leads adult men's class in Bible study.

Bible school grad presents athletic trophy to youth.

High school athletes get pointers on proper sliding from Coach Bill Adam. Patience and expert instruction win confidence.

A Coach with a Calling

After the game is ended, Adam gets breakdown of scoring from scorebook.

by Gerald Smith

Thrills never by-pass a coach. But Bill Adam, coach for 20 years, finds biggest thrill in leading an athlete to Christ.

"THE Christian young person seeking a worthy vocation where his influence for Christ will really count should not overlook public school teaching . . . .

"Many Christian parents, critical of public schools and their activities, have never put forth time nor effort in trying to raise the spiritual tone of school and P.T.A. policies . . . and

"The average American youngsters are not the delinquents—the newspapers notwithstanding—but those 950 out of every 1,000 whom the newspapers never mention because they are always pretty well behaved!"

Who do those quotes belong to, you ask?

Well, the gentleman talking has a right to express those opinions and convictions, for he is William (Bill) Adam, 44, of the faculty of Minneapolis, Minn., Southwest high school.

With 20 years of teaching and athletic coaching behind him, Bill Adam is convinced more every year that the consistent Christian life of a consecrated school teacher is a "ministry" not sufficiently recognized.

Full-time history teacher and athletic coach, Bill's glowing testimony for the Savior has resulted in many more opportunities for part-time lay preaching and youth conference work than he can handle.

"But, I am committed definitely to that which appears to be the will of God for me," he says with that characteristic, contented smile, which helps to accent the warmth of his Christian disposition and character. "In spite of these many opportunities to preach, I know the will of God for me is to teach and coach and let my light shine for Christ."

Coach Adam can cite you "chapter and verse" from his own varied experiences to prove he is on the right track about reaching some youngsters for Christ who would otherwise never be reached.

He recalls a gripping experience of a few years ago, when he and Mrs. Adam took their seats in the Minneapolis Auditorium shortly before a large youth rally was scheduled to begin.

As her eyes wandered around the spacious meeting hall, Mrs. Adam pointed out a youth in the balcony. It was Ted, Southwest high school's regular fullback on the football team.

"I'm surprised," the coach confided to his wife. "I'm sure he doesn't have any church background."

The program started and the challenge of the Christian experience and life was given when the service neared its close.

Suddenly Bill felt a tap on his shoulder, and heard a voice speaking softly to him.

"Coach, I think I need your help!"

It was Ted, the 17-year-old high school senior and athlete. He came from one of those average homes where the Christian church and its influence is canceled out by parental indifference and neglect.

Fortunately, he had a coach and high school teacher who was a "practicing" Christian.

And so, although Coach Bill Adam had never preached from a pulpit to his players nor shouted pious precepts at them, the fact that this youth was being brought to an important crisis in his life was due, at least in some measure, to the Christian virtues exemplified in a man human enough to be an athletic coach.

Thrills aplenty had come to Coach Bill Adam in the years of his own athletic competition, and then in basketball, football and baseball coaching in high schools—but probably never a greater thrill than to have one of his own football squad come to him at the close of a gospel meeting.

Bill put his arm around the boy's shoulders and went to the inquiry room with him. There, using the Scriptures, he pointed out the plan of salvation, and the manner in which God promises that "as many as received Him, to them gave he power to become the sons of God."

Ted prayed—and put his weight down on God's Word, believing that God would keep His Word concerning the forgiveness of sins.

Up from their knees, athlete looked to coach, and with shining eyes, Ted confessed that something wonderful had happened.

"I could take you right to that young man today," Bill says with enthusiasm. "He let his light shine during the two years he spent in the service after graduation from high school. Now he is married and he and his wife are members of a fine church. And believe it or not, that young man himself is now a youth counsellor and leader working with the youngsters of that congregation!"

As an instructor in history, Adam also finds plenty of opportunity to express Christian convictions—but with tact!

"I think we can agree that there is a certain type of 'eager beaver' attempt at witnessing which often defeats its own purpose because Christian tactfulness and wisdom is lacking," he points out.

How does Bill get in that word of wisdom?

"Well, take the instruction unit on the United Nations, for instance.

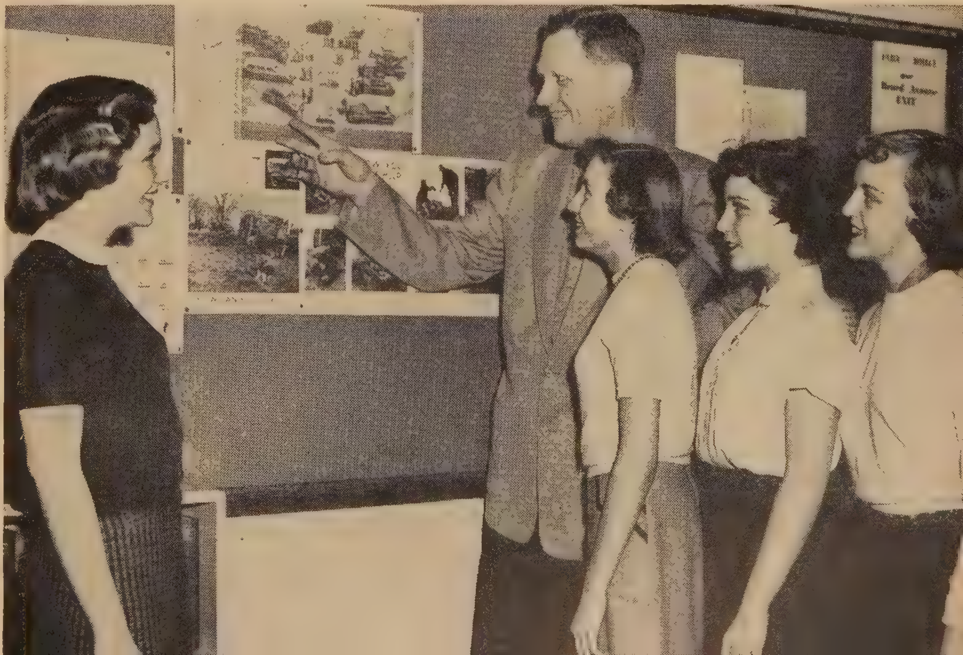
"You study with the youngsters about world organizations and peace conferences—and then point out the mess the world is in and the fact that there can't be international peace until there is individual peace in human hearts—then there is an opening for a word about the Prince of Peace Himself.

"Take world history. Sure, there is bound to be a discussion about evolution when this unit comes up, but that

(Continued on page 75)

Mrs. Adam and children keep up-to-date scrapbook of Bill's speaking dates.

Instructor Bill Adam gives tips on automobile driving to high school girls.



Missionary Medics in the Making

For the missionary, medical training in a nutshell, provided by BIOLA, meets a need of long-standing.

by Gilbert Turnbull

MISSIONARY Ed McCully worked his boat up river from Shandia, Ecuador. It was hot and the air was damp-heavy. A gray swarm of mosquitoes circled in and out around him.

The young missionary had a healthy respect for mosquitoes. An hour later when he examined his patient, Ed McCully knew the unconscious man on the mud floor was another victim of the deadly gray swarms. The native had gone into a coma the day before without any signs of being sick beforehand. McCully diagnosed the case as cerebral malaria and began giving atabrine injections. The next day the native was conscious and began to drink a little. Gradually the fever and malarial symptoms left.

Ed McCully represents a new kind of missionary. He is one of a steadily growing group of missionaries who is finding that a sound knowledge of practical medicine is a door-opener to many otherwise closed lands. Ed hails from Milwaukee, Wis. A graduate of Wheaton College ('49) where he was senior class president, he did a year's graduate work at Marquette University and then went on to Los Angeles to the BIOLA School of Missionary Medicine.

Like a lot of other things in Southern California, the BIOLA School of Missionary Medicine borders on the unique. There is no other school like it in all America. Since 1910 the Bible Institute of Los Angeles had been training missionaries for world-wide service. For years the reports the graduates were sending back had indicated one glaring need. That need was basic medical knowledge.

Near the end of World War II machinery was set in motion to provide this need. Dr. S. H. Sutherland, now president of BIOLA, then dean, checked on other Bible schools and found a few with a missionary medical program but none that met the requirements his students demanded. BIOLA's trustees studied Sutherland's report and gave their O.K. for a school of missionary medicine with one stipulation: the school must be solid from the ground up and have the approval of state medical authorities. That was all Sutherland needed. He called in Leonie Soubirou, a brilliant registered nurse with sound administrative ability and a vast amount of energy, to head the new school.

That was nine years ago. Today 129 graduates are actually on the mission field representing 58 churches and mission boards. Applicants are carefully screened and must be graduates of a recognized college or Bible school. Already, graduates from 78 schools have taken courses at BIOLA School of Missionary Medicine.

There are three basic courses offered. The Vocational Nursing Program is a one year course leading to the LVN degree and is fully accredited by the State of California. This course includes over 1,000 hours of practice duty in three of Southern California's best hospitals: Angelus, Hollywood Presbyterian and Shriner's. There are 700 hours of classroom and lab work.

The Missionary Dental Program is approved by the State of California Board of Dental Examiners, Department of Vocational and Professional Standards and is offered in one semester. Students start off by making mod-

Working with handicapped children provides eventful times for students.

Missionary puts training in practice.

Missionary medicine students become both doctor and guinea pig during the practical one-semester dental program.

els of teeth, then go on to practice filling of extracted teeth. Next are clinic demonstrations and finally to the real thing, using all knowledge and skill attained.

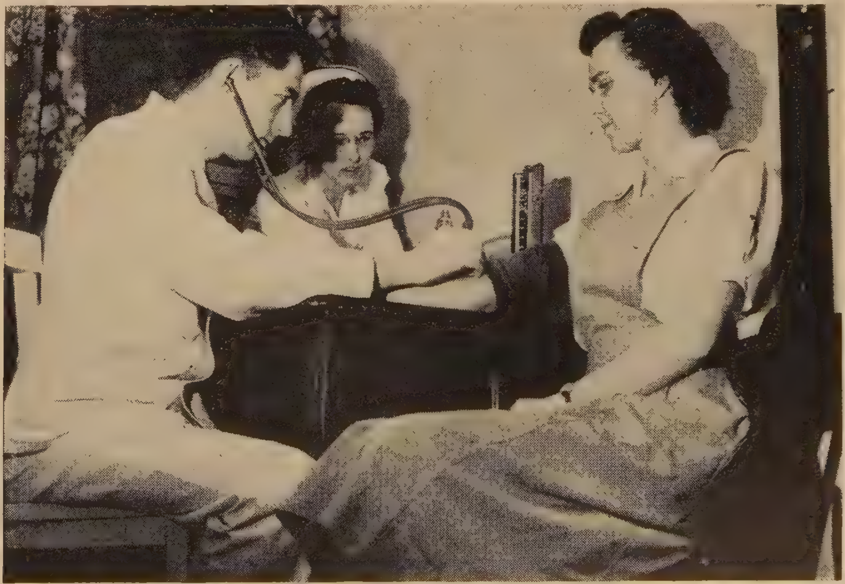
Final phase of the program is Dispensary and Laboratory Science. Here students are given training in lab analysis and clinical practice. These three programs give the student the kind of practical training seasoned missionaries are requesting to meet today's demands.

Much of the success of the tuition-free BIOLA School of Missionary Medicine, according to Miss Soubirou, is due to the faculty. This faculty now numbers 30 and is made up entirely of practicing medical doctors, dentists, registered nurses and medical technicians. Because of the co-operation of these highly trained teachers, the BIOLA School of Missionary Medicine has a well-earned reputation of being a school with a superior academic standing.

How important this academic standing is was demonstrated recently when missionary candidate Lorene Thompson applied for a visa to India, which is fast closing its doors to missionaries. In the case of Lorene Thompson the visa was granted only because she held a license to practice nursing obtained by her diploma from the BIOLA School of Missionary Medicine.

Lorene Thompson, Ed McCully and the 127 other graduates all testify to the same fact: when BIOLA started a school of missionary medicine nine years ago, it started a good thing. END

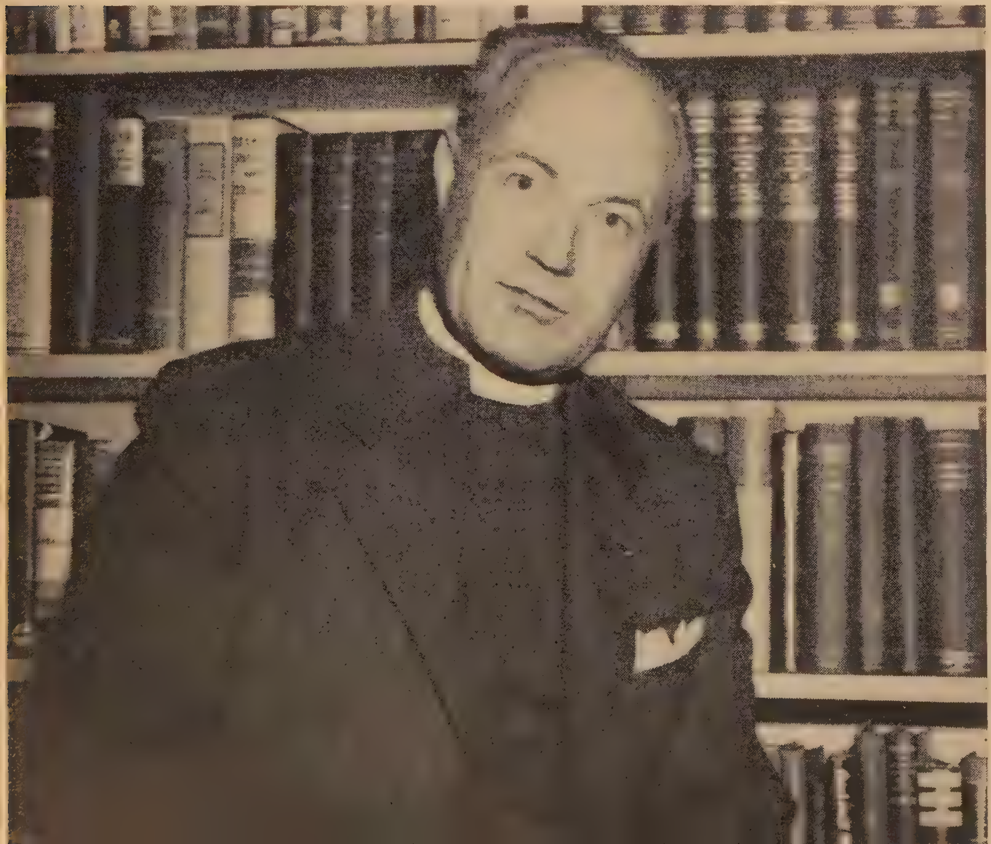
Leonie Soubirou directs medical setup.



How to check blood pressure is another phase of missionary medical training.

"Today in Washington at least 16 breakfast prayer groups meet regularly."

"More churches are being built today than ever before in our history."



The President's Pastor Tells of

Today's Spiritual Renaissance

National trends indicate greatest period of spiritual awakening is on the way.

REVIVAL is clearly on the way. The evidences are apparent on every hand—from the popularity of mass evangelism to the increased sales of Bibles. And one encouraging indication of a spiritual renaissance today is the present attitude toward religion in Washington.

If you were to talk with him, this is what Dr. Edward L. R. Elson would say. And if you are wondering how well qualified Dr. Elson may be to make such pronouncements, you should remember that as minister of The National Presbyterian Church in Washington, D. C., he is pastor to President Dwight D. Eisenhower and other officers of the present Administration.

The spotlight of public attention was focused on Elson several months ago when the President was received into membership in the church of which he is pastor. His opinions as to the spiritual welfare of the nation have become increasingly significant as it has become plain that both the President and his Administration are stressing the tremendous need for spiritual emphasis in the affairs of the nation—an emphasis long missing in the Capital.

Believing Christian Life readers to be interested in a national spiritual awakening, the editors this month present this special photographic interview with Elson. The thoughts here set forth, Elson admitted, will be developed more thoroughly in a book entitled, *America's Spiritual Recovery*, to be published shortly by Fleming Revell. In his book, as well as in this interview, Elson plainly indicates his conservative theology, further demonstrated by the fact that among his

"Revival campaigns are a solid part of our nation's spiritual awakening."

"We need to get down on our knees."

three earned and five honorary degrees his A. B. degree is from Asbury College and one of his D. D. degrees is from Wheaton College.

Question: As a minister of the Gospel, it is probably obvious that you are interested in spiritual awakening.

Dr. Elson: Indeed, I am. As a matter of fact, it has long been my conviction that unless this country does experience a spiritual revival, its future as a powerful nation is limited.

Question: Is it true you believe there are a number of indications that we are already entering into a period of spiritual awakening?

Dr. Elson: That is correct. Obviously not all of these evidences are as plain as we might like. But I am confident that we are beginning to see a definite spiritual renaissance. In fact, it may well be that we are entering into one of the greatest periods of moral resurgence and spiritual awakening our country has ever known.

Question: What do you think is the most dramatic of these evidences?

Dr. Elson: That is a little difficult because the answer depends on what you mean by "dramatic." If you mean evidence that is most apparent to religious people, then I would say that probably the increased interest in or popularity of "mass evangelism" is one of the most outstanding indications that we are entering a revival period.

Question: You obviously think that this is a good sign.

Dr. Elson: Without doubt the contribution which John Wesley's revival movement made to the history of England saved that empire. Likewise, in our country the work of Dwight L. Moody and Billy Sunday did much to deepen and strengthen the spiritual life of our nation. Thus, it seems plain to me today that the revival campaigns of Billy Graham, Charles Templeton and others are a definite and solid part of the spiritual awakening of our nation in these times. Mass evangelism is once more effective. Through this media, men and women are having transforming encounters with Christ.

Question: What other indications of a similar nature do you see?

Dr. Elson: Probably the next important one to me is the burgeoning of laymen's movements. I refer, of course, both to those within the church and those which have developed independently of the church — but with the same objective of winning men to Christ. They appear in every major communion and one of the most effective movements is the businessmen's groups. But we must not overlook the campus Christian movements at both the university and high school levels. All of this indicates a concern on the part of Christians for their fellow men — a basic ingredient to revival.

Question: What part does the clergyman play in the spiritual awakening that you foresee?

Dr. Elson: A better type of clergyman is coming into the ministry today. He is better educated, has a deepened sense of his own spiritual responsibility. As a result of war-time experiences he has traveled considerably and has a broader view of the spiritual needs of the world. He is perhaps better disciplined morally, intellectually, and spiritually than pastors as a group have been in a hundred years.

Question: Are there other signs of spiritual awakening which you believe equally as important?

Dr. Elson: Definitely. The Word of God is the foundation of our faith. Consequently, until people turn to the Word of God and let it speak to them we cannot expect a great change in their attitude and in their comprehension of God. We can be grateful today for the tremendous increase in the sale of Bibles — nearly doubled over that of a decade ago. Likewise, from my friends in the publishing field, I understand that the sale of religious books has hit an all time high. Twenty-five years ago I understand the sale of religious books amounted to a small percentage of the total. Today religious books are continually among the best sellers and publishers are actually making a profit on religious books.

Question: What about other means of communication? In other words, do you feel that the emphasis on religion in radio is significant?

Dr. Elson: Without doubt the huge audiences developed by gospel broadcasters, plus the interest in all types of religious radio, is an indication of the public's interest in its own spiritual needs. It is curious to me to note the many ways in which the average commercial program is trying to emphasize religion also. Today our breakfast clubs begin with prayer. Last year the world series was interrupted by a commentator who talked about the need for religion in our national

(Continued on page 49)

Christian Life

Project 4

Counteract 20th Century tensions with Christ controlled living.

HOW BIG

DOES YOUR CHURCH WANT TO GROW?

Christian Life Magazine's Sunday School Contest Shows the Way

OCT. 10 through NOV. 14

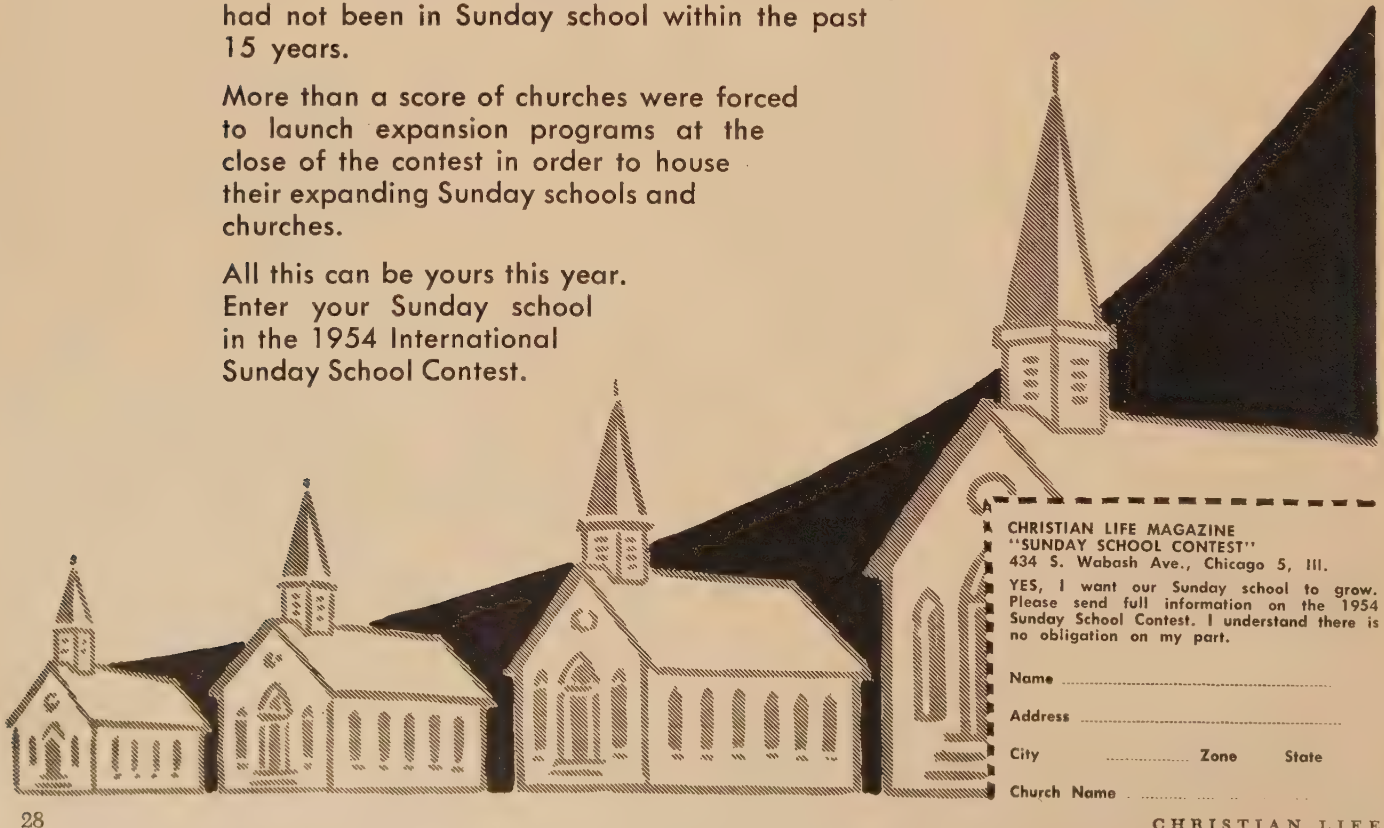
Whether it is pupils won to Christ or a booming attendance in Sunday school and church — Christian Life's Sunday School Contest is the answer.

During the past five years churches participating have seen an average growth of more than 200 each over the previous year.

One church last year counted 107 "first-time decisions" for Christ during the six-week period. Another reported 25 persons attended who confessed they had not been in Sunday school within the past 15 years.

More than a score of churches were forced to launch expansion programs at the close of the contest in order to house their expanding Sunday schools and churches.

All this can be yours this year. Enter your Sunday school in the 1954 International Sunday School Contest.



CHRISTIAN LIFE MAGAZINE
"SUNDAY SCHOOL CONTEST"
434 S. Wabash Ave., Chicago 5, Ill.

YES, I want our Sunday school to grow. Please send full information on the 1954 Sunday School Contest. I understand there is no obligation on my part.

Name ....

Address ....

City .... Zone State

Church Name ....

The Beginning of Wisdom

No matter who you are or how much you know, Bible study can be simple. Follow these directions and you will uncover new vistas of Scripture truth.

by William Mierop

IF YOU are a believer in the Son of God as your Lord and Savior, if you know how to pray, if you can read, if you know how to use a dictionary, you can learn and even master a considerable portion of the Bible.

Although you may never take a formal course at a Bible institute, you still can acquire a great deal of biblical knowledge for yourself.

One of the easiest approaches to Bible truth is via the following simple method. First, prayerfully choose a Bible book for study, preferably a short one to begin with. Then determine the central theme of the book. Next, read a chapter at a time to discover what each one adds to the theme of the whole book. Usually one of the verses will give a key thought and key word. For example, look at the book of Colossians, applying this system.

We can assume that Colossians is about the Lord Jesus. Of necessity it interprets the life and teachings of our Savior. Now let us see what each chapter has to say about Him.

Chapter one:

The Holy One is mentioned in the first verse, "Paul an apostle of Jesus Christ . . ." He receives His full title at the end of verse two, ". . . Lord Jesus Christ" and the same in verse three. As you read verse after verse, capitalize nouns and pronouns which refer to our Lord.

The Lord Jesus is obviously seen in these verses. But what are they saying about Him? Every statement points up one outstanding truth regarding Him. Each chapter contains headlines concerning our Savior; the rest of the text merely goes into detail.

To discover the headlines or primary revelation, you might find it necessary to go over a chapter several times before something will leap up from the page and hit you in the heart. Don't give up if you don't find it the first time. Read, re-read, and the Spirit will reward your search.

After careful study, you will see Col. 1:18 which presents the pre-eminence of Christ. Thus the 29 verses of the chapter can be reduced to the simple statement, namely, the "pre-eminence of Christ," and the 656 words of the chapter can be digested to the single keyword "pre-eminence." So, in the future when the book of Colossians is mentioned, instinctively you will say, "Colossians is about Jesus; chapter one is about His pre-eminence."

Then, as you examine Christ's pre-eminence, you will discover other things. For instance: the Savior wishes first of all to be present in your heart. This actually takes place in the miracle of conversion. Deity takes up His residence in humanity when you make a humble and simple confession of sin and ask God in Jesus' name to save your soul. The Lord wants to be more than present; He wants to be President. He does not want to be dominant; He desires to be predominant. It is not enough that He should be eminent; He must be pre-eminent.

Chapter two:

Tackle chapter two now and read it looking for the Lord Jesus. Capitalize the nouns and pronouns again. Analyze what you have read. What does it say about Christ? Where are the headlines concerning the Savior?

When you run this chapter through the sieve of your soul, you come up with Col. 2:9 which says, "For in Him dwelleth all the fullness of the Godhead bodily." The 23 verses of this chapter can be epitomized in the one keyword, namely, "fullness."

In the fullness of Christ you are introduced to an inexhaustible subject. If you were going to run this down, you would study what Christ is like. After a while you would come to our Lord's distinguishing characteristics which designate something of what His fullness implies. His *eternity* indicates that He is without beginning or ending; His *self existence* shows that He is dependent upon no one or no thing; His *immutability* shows that He is changeless. You would come to His *omnipotence* (all-power); *omnipresence* (everywhere present at the same time); *omniscience* (all-knowledge); you would study his *holiness, righteousness* and *justice,* counterbalancing these with a thorough study of His *love, mercy* and *grace.*

These are not all of our Lord's attributes. The list can be made much longer. But having compiled and studied an exhaustive list you still would not know all there is to be known about our Lord. Eternity will be required to reveal all that is implied in the Lord's fullness.

About the Author

Dr. William A. Mierop has been president of Philadelphia Bible Institute since 1951 when the school was formed. A former pastor, Mierop had been president of the Bible Institute of Pennsylvania, one of the two institutions which merged to form the new school.

Chapter three:

In chapter three, too, you continue looking for mention of the Lord. The first four verses comprise a classic that you might memorize. Beginning at verse five you enter a very practical section which deals with everyday life. While all of this is vital, we cannot settle for by - lines. We are still looking for the headlines about our Lord.

These will be found at the end of verse 11 which says, "... but Christ is all, and in all." Thus the 25 verses of this chapter may be shortened to the simple statement, "Christ our all in all." If you want one word for the 458 words of this chapter, you will have to borrow one not in the chapter. "Sufficiency" is that word.

Like so many others, maybe you, too, have missed the simple teaching of what the Christian life really is. You may have defined it in other terms, but actually, this chapter teaches, "The Christian life is the life of Jesus Christ." It is not doing the best you can. Alone you cannot live the Christian life because it is impossible to live the life of Jesus Christ. The only life you can live is your own. You cannot live the life of Jesus Christ and He doesn't want to live your life. Instead He wants to live His life in you and when that is done you will know what real Christian living is. When He is doing the living, you will know His sufficiency in all things.

Chapter four:

Chapter four is a rather personal one for the Apostle. Several individuals are mentioned, such as Tychicus, Onesimus, Aristarchus, Marcus, Barnabas, Epaphras, Luke and Demas.

But you are not looking for them, you are looking for the Lord. And you find Him in the first verse. There He is called "Master." All 18 verses can be compressed to a few words to name this chapter, "The Mastery of Christ," and the 363 words can be telescoped to the single keyword, "Master."

Now a good concordance would be helpful. Looking up the word "Master," you would find that there are five different words in the original language all translated into one English word, which is "Master." In the Greek section in the back of the concordance (you do not have to know Greek to do this), you will learn that these five words mean teacher, leader, overseer, owner and ruler. But if He is not Master of all, He is not Master at all.

In a few minutes and in a few words you have gotten at the heart of Colossians. You, too, can appropriate the riches of the Bible for your own heart. Get down to some serious Bible study with the Holy Spirit as your teacher. Pray that He will show you the Lord Jesus Christ in any given passage. Reduce what you read to a statement and to a word and tuck the simplified outline away in your heart. Then share it with others. Experiment right away with another small New Testament epistle, getting some practice and experience before you tackle the larger and heavier sections. Don't make it difficult; make it practical and helpful. Let the Spirit speak to you as you study. Go to it now, and may the Lord richly bless you in it! END

Give Children a Part in Devotions

by Bernard Palmer

HAVE you ever wondered if your children are really absorbing what has been read in family devotions or if they are sitting, bored stiff, waiting for you to get through?

It is a big and important problem and one that our family faced without solution until I had occasion to stay with friends on a trip to Chicago about a year ago. There I saw how they solved it by giving each member of the family a part.

To our surprise that simple expedient made our family altar take on new life and vigor. Our children began to look forward to our time of devotions with delight and we have seen a marked growth in the depth of their prayers and their reverence towards God these past few months.

We have the youngsters take turns leading the singing. It is not very melodious harmony I'm afraid, with four-year-old Janice leading her off-key dad and the rest of the family in a loud rendition of "The B-I-B-L-E." But the sparkle in her eyes as she tries to keep time with her chubby hands makes up for the lack of quality.

Next we have Bible verse memory time during which we review the verses we have learned in the past and try to master a new one.

Occasionally we take time to talk with the children about practical Christian living, asking them, for example, what they should do if the clerk in the store gives them ten cents too much in change? During those talks we strive to get down to the basic fundamentals of Christian living.

At present we read from a Bible story book, but as the children get older we plan to switch to the Bible itself. We usually precede the story with questions about what we have read the day before.

And then we have prayer. We found at first that the children had trouble praying. We now ask them to list the things we ought to pray about and then assign or have them volunteer to take certain items on the list. It gives them a different prayer to pray each night and teaches them to look about them for things to pray for. Their prayers are becoming extemporaneous and more earnest as time goes on.

Only last week Morris, who is ten, saw in the local paper that a friend about his age had fallen while on vacation in California, and was in a hospital there in a critical condition.

"You know, Dad," he said, looking up from the paper that told of it. "Here's something we've got to pray about. The fact is," he went on, "I think I'd better go into my room and pray for him right now."

The first few times we asked her to pray we had considerable difficulty in getting eight-year-old Bonnie, who is as shy and reticent as a mountain flower, to pray aloud, especially if anyone else happened to be present. But now she takes her turn in stride, praying with passionate earnestness for the matter which she has been assigned.

She has been hesitant, too, about getting up before a crowd, but leading the singing before the family and an occasional guest has helped her to overcome much of it.

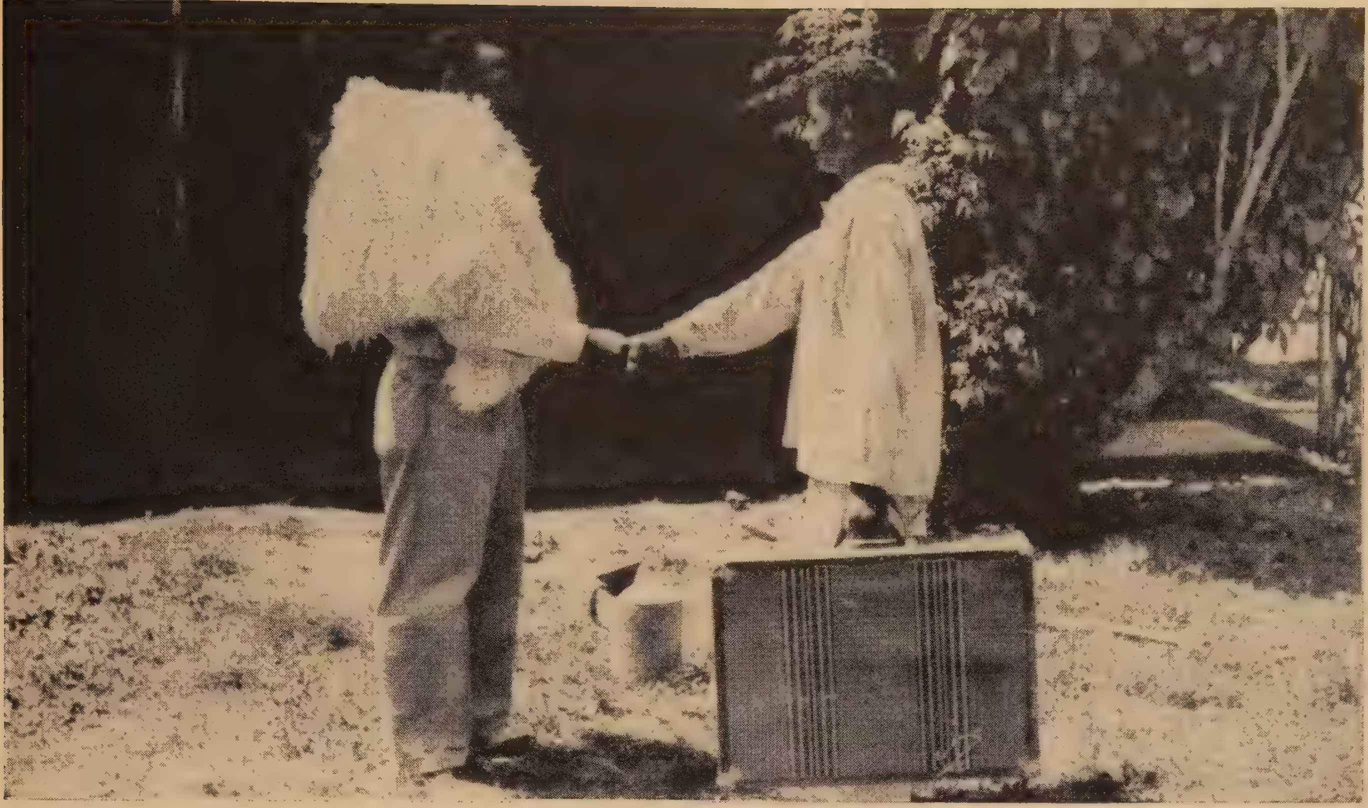
We worried a little about making our family altar too light and frivolous. We try, therefore, to take advantage of every opportunity to teach them that God is the Father of believers, that we must be respectful when we come before Him, whether to listen to His Word or to sing or pray. The fact that they take part themselves seems to help them to understand that through our family devotions they, personally, are worshiping God.

Janice, who is as wiggly and full of life as any four-year-old, is learning that she must sit quietly with her hands folded and her head bowed while others are praying.

The older children are learning that, though family devotions is a time of family enjoyment, it is a time of worship, too. They are learning to sit as quietly through the Bible reading and prayer as though they were in church.

The other day at the close of our devotions Bonnie said, impulsively, "You know, Daddy, I love Jesus more than anyone or anything in the whole world."

It is not easy to permit the youngsters to have a part in family worship, but we have found that letting them share has made them enjoy our family altar. It has encouraged them to learn Bible verses, to speak or sing in public, and is teaching them how to pray. And we feel that it is an important aid to the Sunday school and church in teaching them the true meaning and spirit of worship. The value of such things, we know, can only be counted in eternity.



Formerly a gold thief, Eliecer, (left), carrying popular Colombian saddle-bag, greets a fellow student at Caribbean Bible Center.

A young Colombian Christian
with an unforgettable past fights
with truth and a long prison sentence.

STOLEN GOLD

by Elisabeth Fletcher

Christian Life *Foreign Correspondent*

FOUR long years. Running away, hiding, trying to forget, and always the persistent voice of God: "Confess your sin. Make it right. Confess, Eliecer, confess . . ."

"But I can't, Lord! The money is all gone. They'll put me in prison."

And always the same voice, the same nagging words: "Confess, Eliecer."

It was Colombia, that great republic south of the Panama Canal. In the *campos* of Colombia, in the mines and fields and mountains, men are largely governed only by the laws they choose. And Eliecer Benavides was as rough as any of them.

After all, what was life but women and liquor and all the pleasures of the flesh? Eliecer enjoyed them to the full, helped out by the fact that he and his companions systematically robbed small quantities of gold from the mining company where he worked. It was easy to find buyers who paid immediate cash. This was living!

But then God met Eliecer in a little church in a town called Magangue . . . and living became something very different.

Strange, impossible that a rough Colombian gold miner should be an evangelical. But Eliecer was completely transformed from his old life. In that group of believers in Magangue, he found meaning and purpose and a joy he had never dreamed possible. Under the teaching of the pastor, Pedro Gutierrez, he grew rapidly in knowledge of God's Word.

But all the time his guilt preyed heavily on his mind. It became an obsession, a voice of conscience from which he couldn't seem to escape. "Confess your sin, Eliecer. Make it right. Confess . . ." "But I can't do it, Lord."

It wasn't only the stealing, it was the way he had spent the money. Practically none of it could be recovered, for a tiny ranch was the only tangible remainder of all that four thousand pesos. Could God really pardon such a terrible sinner? One day as he was sharpening his machete, only prayer kept him from slicing his own throat.

Then the Lord put him to a test. The jeep in which he was riding overturned and he was painfully injured. Lying on the ground under the jeep, suffering agony, Eliecer felt he was at the point of death. "Oh God, please spare my life so that I may confess and make restitution for the gold," he prayed desperately. "I'm not ready to die until that is straightened out."

God restored him. But still he did nothing, until, that is, he became a student at the Latin America Mission's new Caribbean Bible Center, the C.B.C., in Sincelejo.

They had been studying Luke in Bible class, and that day they came to the story of Zacchaeus. After class Eliecer went to missionary Tom Cherry and said he had a matter of desperate importance to discuss. It was, finally, the confession of all his past.

"I know it means prison," he finished sadly. "I can pay back only the price of my *ranchito.* But God wouldn't let me rest until I had confessed my sin."

Tom was shaken. After four years of the Christian walk, Eliecer seemed

(Continued on page 75)

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POCKETFUL OF DREAMS

by Dorothy Boone Kidney

Brad had been trained to sell houses, but this was different; she was selling her heart.

BRAD Rollins rounded a curve and saw the house sitting back from the road on a hill—a low, squat Cape Cod. It needed a coat of paint. The lawn needed mowing. A *For Sale* sign was in the yard.

He walked up on the porch and rang the doorbell. A girl about his age opened the door. She had a blue kerchief tied around her head.

"Miss Fosdick," he said, "I'm Mr. Rollins from the Triangle Real Estate Company."

"Oh, yes, I've been expecting you," she exclaimed.

He walked into the kitchen. It was an old-fashioned kitchen. A tea kettle sang on the stove. A framed motto, "Christ is the Unseen Head of this House," glared at him. He wrote, *Kitchen needs repairs,* in his notebook.

"The view," the girl said, "is unsurpassable." She pointed out a large window. The distant hills faded from purple, farther away to blue, then to grey. A village slept peacefully a little to the right of the nearest hill.

They walked into a comfortable living room. An old clock ticked on the mantle. A Bible lay on a table. The room was quiet, peaceful. He inspected the ceiling, the floor. "Does the fireplace work?" he asked.

She nodded. "Especially on winter nights when it's cold and snowing outside." She touched the old rocker lovingly. "Especially with a bowl of red apples."

"This is a good *sliding* railing," she said, pointing at the stairway in the hall. "A child can go quite fast down it." She touched that lovingly, too. She pointed at the grandfather clock in the hallway. "When I was a child I used to pretend it was a mailbox and mail letters inside it," she confided.

She showed him the upstairs. There were three bedrooms under the eaves, each with a four poster bed, bright patchwork spreads and small windows on hinges.

"This one," she said, proudly pointing to one of the bedrooms, "comes equipped with a star. The north star. It hangs a little to the north over the barn. God always seems so near this room."

He followed her down the stairs. They walked around the house. *Rock foundation,* he wrote in his book, *north side needs repairing.* An apple tree nodded at the back of the house.

"A bluebird lives here," she said in a small, hushed voice. "Has a nest on the third branch there. See up there?" She pointed. "He goes with the place. You couldn't really move him anyway; he comes back every year!"

"It needs pruning," he commented dryly.

She looked at him soberly. Her eyes were as blue as the bluebird's wings. He thought he saw the suggestion of tears. "The bluebird doesn't mind," she said. "It's his favorite tree. But I guess you're right," she admitted; "it does need pruning."

He inspected the barn. The barn

(Continued on page 78)

"The bluebird goes with the place," she said. "You really couldn't move him anyway."

Knowing that patience and love will inevitably reap dividends, Author Klingberg works carefully with mentally retarded girl.

Handicapped Children Can Be Helped

by *Irene Klingberg*

One out of 80 Americans is mentally retarded, but few have tried to aid them either mentally or spiritually. This article reveals how you can help.

MORE than two million mentally deficient people live in the United States today. That means that one out of every 80 Americans is mentally retarded. These people come from every walk of life. No race, color, religious or social group is free from the tragedy. And evangelical Christians are no exception.

Maybe you are not the parent of a retarded child. But even so, you have an obligation, as a Christian, to help these children in your neighborhood. You, your family, your Sunday school and your church can fill a tremendous need and bring retarded children to know the love of God.

If you are the parent of a retarded child, your mind is no doubt filled with the same questions thousands of other parents have voiced: "Why did this happen in our family?" "How can I help my child?" "How can I shield him from society, from the cruel stares and questions of not only other children, but adults as well?" "And the most desperate cry of all, "Is there *any* hope for my child?"

One mother asked her doctor. As soon as he discovered that her child would never be normal, he advised Mrs. M., "Put the child in an institution immediately, before you get too attached to it. Have another one as soon as you can; forget this unhappy incident in your life."

Mrs. M. was stunned. She did not understand retardation. Her doctor had no answers. Blindly she drove miles out into the country, not caring where she went. She parked her car, walked out into the middle of a pastureland, lifted her head and screamed. When she had no voice left to scream with, she threw herself down on the ground, dug her hands into the dirt and cried until there were no tears left.

She was not being dramatic. News of retardation has broken the hearts and lives of thousands of parents. A broken leg or arm will mend. One can even become adjusted to crippled limbs and withered bodies. But when the mind does not grow .... It is too hard to face. No one understood. No one had answers to her questions.

"What did I do before he was born to 'mark' him?" Mrs. M. would wonder. "Is there insanity on my side of the family; it could be on my husband's. There's his Aunt Bessie and Cousin Tom. They don't act normal. Anyway, wherever it came from I can't stand it." Mrs. M. suffered a complete nervous breakdown.

This feeling of "aloneness" is one of the hardest elements to combat in helping parents of retarded children. They are astonished when they learn there are countless numbers of parents in the same predicament. The estimate is that there are more than two million mentally deficient persons in the United States today, but no one can estimate the heartache of parents, relatives and friends concerned with this problem.

Unfortunately, few churches are helping. While many churches and Sunday schools have been burdened by the need of the average children in their community, they have neglected mentally retarded children.

Sunday schools should realize their responsibility to the mentally retarded child as well. After all, Ps. 119:130 states, "The entrance of thy words giveth light; it giveth understanding unto the *simple.*"

Perhaps most evangelicals have not realized the large number of mentally retarded. Others, perhaps, did not know what could be done to help.

Neither were public educational systems in most places of much help. Some had special classes for "borderline" cases, but the child with a below 50 I.Q. was supposed to be of institutional fodder. Few cared how they

(*Continued on page* 84)

In school for mentally retarded children, they learn to pray simply to God.

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WORLD

H-Bomb—Challenge to Evangelicals

'A Time to Speak'

IF YOUR NERVES have just quieted down from seeing pictures of the H-bomb blast you'd better not read much more of this. Because science seems bent on trying to find a new and more horrible weapon for every letter of the alphabet.

The A-bomb and the H-bomb, of course, are old hat. But coming up are even worse weapons apparently, including the C (for cobalt) bomb, the N (for nitrogen) bomb, the G-gas, and the F (for freeze) ray.

Christians have a terrific responsibility and opportunity as a result of all this ghastly alphabetism, but we'll get to that later.

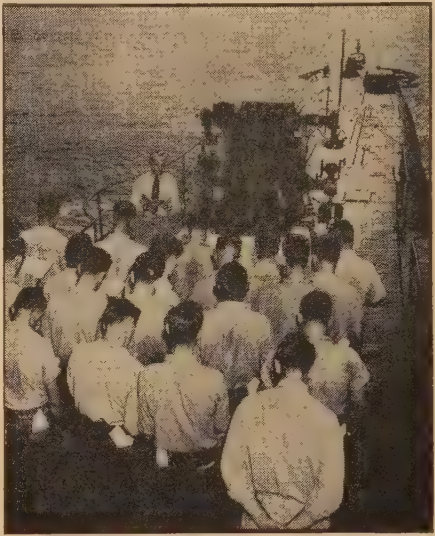
The N bomb is a mystery. Nobody will admit that it's more than a possibility. But scientists have said that it could very well be far more deadly in effect than the thermo-nuclear H-bomb. It is said to be based on use of the gas, nitrogen, instead of hydrogen. There's lots of nitrogen in the air. If science gives it the nuclear "hot foot," it might solve all of man's problems, except "where do we go from here."

The C-bomb is a little less potent only in that it may take a little longer to wipe out the human race. This is comparatively easy to develop, according to scientists. All you have to do is wrap several H-bombs in coats made of a metal called cobalt, then explode them. It doesn't matter where, for the pulverized cobalt, made radioactive by the nuclear blast, would be spread over the earth by the winds. It retains its power to kill for several thousand years.

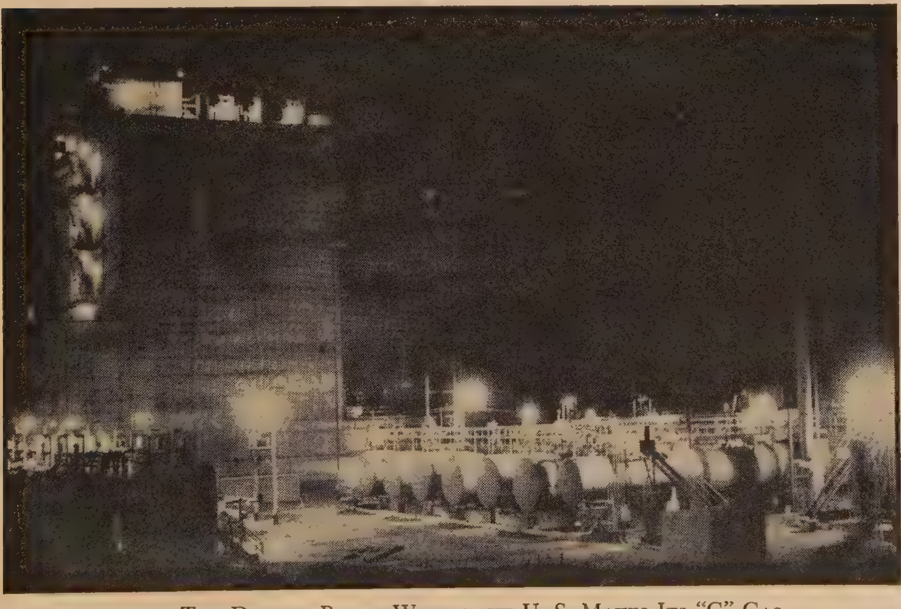
The G-gas is now being manufactured by the U. S. in Denver. It is odorless, tasteless and invisible, and it kills in 30 seconds. It is the product of common chemicals found on any drug store shelf, according to published reports. Tests on animals reveal it kills by contact with exposed skin, by breathing or swallowing. One quart of the liquid from which the gas vapor arises could wipe out every living thing in a cubic mile of space.

The F-ray is something special that only the Russians seem to know about. This is not a comforting thought. According to British sources, the Soviets have a device that can freeze solid a large segment of the countryside (and any armies or towns that happen to be thereon) at the flick of a switch. It's super-secret and was recently tested, so it's said, in Siberia.

Now we come to the opportunity. All over the world, preachers, politicians and just plain people have found that the old idea, "Every day in every way, everything is getting better and better," no longer applies to anything except super weapons. Man is sure now that he is not the "master of his soul and the captain of his fate."



Chapel Service on U. S. Sub
Fear can bring men to God



The Denver Plant Where the U. S. Makes Its "G" Gas
The "Thirty second death" can't be touched, tasted or smelled.

And this is why, according to many journalists and students of human nature, that evangelists such as Billy Graham, Jack Shuler, Hyman Appelman and others are having wondrous successes and crowds. Men are turning to God. This is the challenge to individual Christians. How are your fears? Does your pagan neighbor or fellow workman sense that you have the courage of your convictions and belief in Christ? Does he wish that he were like you in this jittery world? Or are you as scared as he?

And have you told him how he can become one of the most indestructible things in the universe — a human soul redeemed by the atoning blood of Jesus Christ?

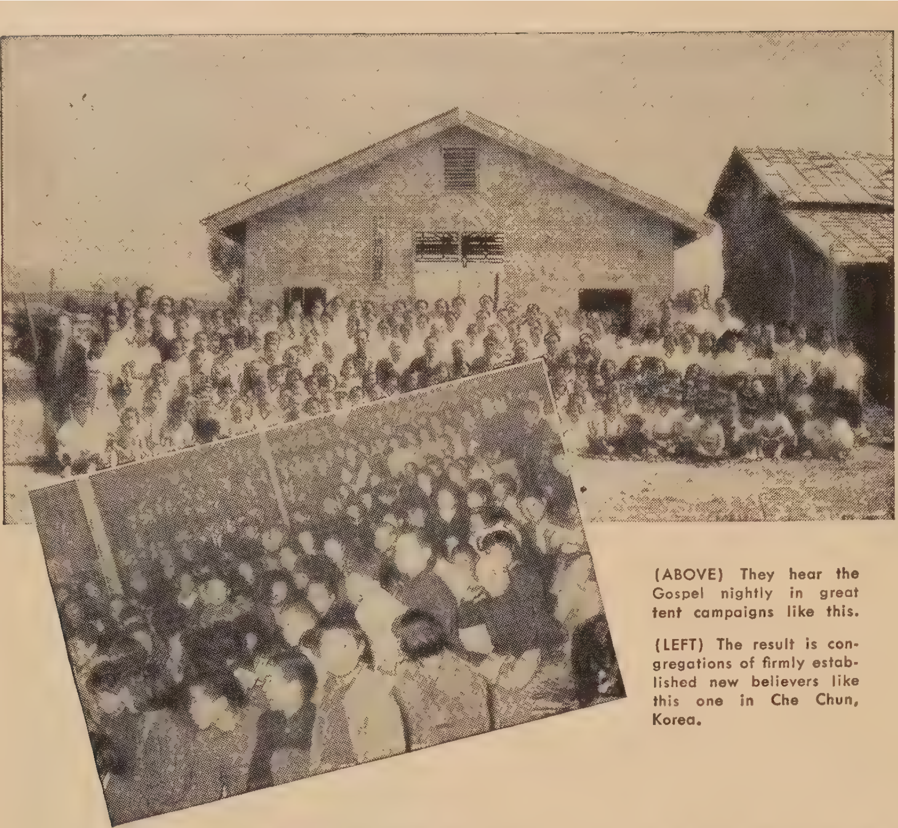
As Ecclesiastes says, "There is a time to speak." This seems to be it.

Martyrdom in Indonesia

MOSLEM TERRORISTS are murdering Christians in southern Celebes, it has been revealed by official Indonesian sources. Dr. A. M. Tambunan, chairman of the Indonesian Christian Party in the Jakarta parliament, brought to light that:

1. At Malili, 225 miles northeast of Macassar, 6,500 Christians were forced by roving Moslem bands to accept Islam under threat of death, and when some would not they were murdered.

2. The Moslem groups had forcibly converted into mosques or closed down



(ABOVE) They hear the Gospel nightly in great tent campaigns like this.

(LEFT) The result is congregations of firmly established new believers like this one in Che Chun, Korea.

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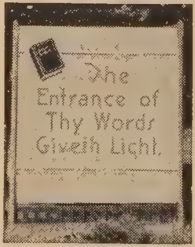

SIGN AT ENTRANCE

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more than a score of churches in southern Celebes and burned thousands of Bibles or tore them into strips for cigarette papers.

The Indonesian government, expressing its "regret," said it has long planned a major offense against the Moslem outlaws and has earmarked $30 million for the project to wipe them out. The Moslems are extremists dedicated to establishing an all-Islam Indonesian state.

The West Fights Back

THE INTERNATIONAL Council of Christian Churches has launched its second Bible-Balloon project to carry the Gospel behind the Iron Curtain. Evangelist Billy James Hargis, chairman of the project, has revealed that 20,000 balloons, carrying portions of the Bible and six sermons from leading evangelists, are being floated into Russia, Poland and Czechoslovakia.

In the first project, completed last September, 10,000 balloons rode the winds into the Soviet sphere. Tracts and Bible portions are printed in German, Polish and Russian languages. The bundles, affixed to the balloons, are dispersed by time fuses set to go off over specified cities or areas. Hargis said that there is much evidence that last fall's tracts were picked up, read, and in many cases, hoarded like precious treasures by Soviet-dominated citizens.

Plea to the Pope

HARD-PRESSED COLOMBIAN Protestants, victims of religious persecution, have addressed a plea to the Pope, as well as to the United Nations and the Organization of American Nations.

The appeal was made by the Evangelical Confederation of Colombia. It urged the Vatican, as head of the Roman Catholic Church, to direct the Colombian hierarchy to help change proposed constitutional amendments which would restrict further Protestant religious and educational activity. It asked that Colombian Protestants be allowed the same freedoms the Pope has requested for Roman Catholics in Communist-dominated countries.

The proposed amendments would bar Protestants from proselytizing outside their own churches. The other would require that instruction of Roman Catholic students at non-public schools conform to Catholic dogma.

Meanwhile there are new persecutions. The Confederation charged that a U. S. Assembly of God missionary and his wife were attacked by religious fanatics in Sogamoso. The minister is the Rev. Warren O'Dell Nowowiejski of Salem, Ore. The confederation said the attack occurred after the Nowowiejskis had held a Sunday afternoon worship service in the home of a Colombian. Fifteen persons armed with clubs, stones, knives and one with a rifle, attacked the couple when they left the house.

The fanatics then entered the home and beat the Colombian couple. They entered also the home of another Protestant and his wife, assaulting them both.

The Confederation reported other instances, including the interruption of a Protestant service by two priests who

(Continued on page 40)

ЗА СОЦИАЛИЗМ!

RUSSIANS (SEATED) WITH CORRESPONDENT HAUETER'S MP GUIDE.
They decided that U. S. autos—and pay—were the best.

A Trip through the Iron Curtain

by Paul R. Haueter
CHRISTIAN LIFE *Foreign Correspondent*

A LARGE sign in four languages shouted the warning: "You are leaving the American Sector! Beyond this point is the Russian Zone."

We drove past the sign. Ahead barbed wire entanglements and barricades blocked the road. Gun towers stood on either side. A guard waved us to a halt, jabbered a staccato command in Russian to "Show your travel permits!" While he scanned our papers, we prayed, asking the Lord not to let him find any errors. We would have been in a tight spot if they chose to be difficult.

Finally our papers were handed back without a word. The guard saluted and waved us through the barricade. We were on our way from the free island Berlin to Western Germany, with more than a hundred miles to drive before reaching free territory.

The back end of our vehicle was loaded with gospel literature. This was dropped out along the road — when no guards were watching — to eager German peasants. Men and women stopped work in the fields to watch us pass by. Many waved to us. Children along the road pointed pitifully to their mouths and stomachs to indicate they were hungry. Since it was forbidden to stop, we dropped chocolate bars and gospel literature to them.

Much of the territory behind the Iron Curtain lies still in the waste of the last war. Here and there the grotesque hulk of a ravaged church can be seen against the sky. No funds are available for rebuilding these churches. Refugees coming to Berlin have told us that this situation prevails everywhere in the Red zones.

We can speak enough Russian to be able to witness for our Lord, so at the checkpoints we told Soviet soldiers that Christ is risen and lives today. Their faces had the strangest expressions when they heard this.

A few New Testaments in the Russian language were given to the soldiers. An officer even accepted one.

We had a U. S. military policeman for an escort for the return trip to Berlin. He could speak Russian fluently. Therefore it was possible to converse with the Soviet soldiers. Outside the first checkpoint sat two Red army officers talking. They at first were not aware that our escort understood, so we just listened in on their conversation awhile. They were discussing automobiles. After talking about several makes from different nations, they agreed that American cars were the most desirable, although "monstrous and cumbersome."

When the MP finally spoke to them in their own tongue they were shocked. Immediately they started quizzing him to learn just where he had been born in Russian territory. They said they wished to "look up his relatives if they still lived there."

The MP was too wise to tell them, however, since it would have been dangerous for his relatives.

Next they asked him how much he was paid in the U. S. Army. When he told them, they refused to believe that he was only a soldier and not a commissioned officer. A Russian soldier gets paid the equivalent of $7.20 per month.

At last we had passed all the barbed wire barricades, the last checkpoint and the submachine gun-toting guards. It was good to be able to relax and breathe free air once again.

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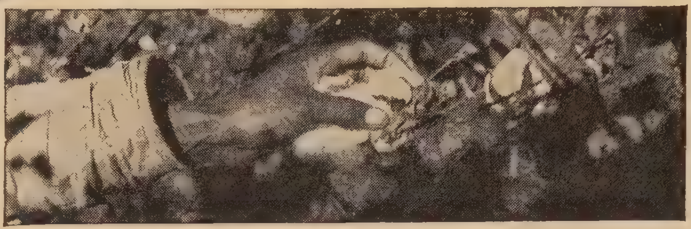

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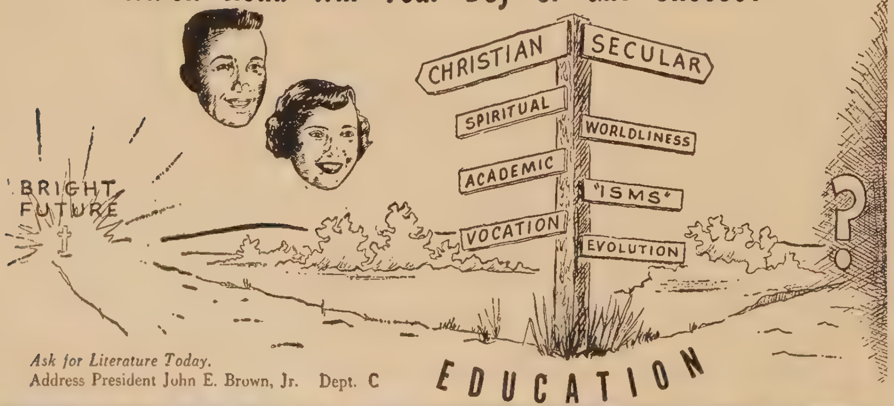

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ordered the doors and windows closed saying that "Protestants may now meet only behind closed doors," and the shutting down by a school inspector of seven primary schools, three run by Baptists and four by Seventh-Day Adventists.

Reds War on Religion

THE REDS apparently have sounded the signal for a new war against religion. Here are the indications:

1. Bishop Otto Dibelius, German church leader, said the anti-religious pressure has become "clearly discernible" in East Germany.

2. Students in Iron Curtain countries have been informed that they may not be graduated if they do not give up their religious faith.

3. The Soviets have increased radio time devoted to anti-religious propaganda in the Baltic countries of Latvia, Lithuania and Estonia.

4. A Russian book, "Religious Superstition and its Harmfulness," is scheduled for wide distribution in East Germany by the authorities.

Bishop Dibelius said that "school children have been put under pressure, clergymen and religious services are under government supervision and difficulties have arisen in the issuance of permits for religious meetings planned to be held in the Soviet zone." He said the new Red campaign began around the beginning of the year.

The Communist-controlled radio station at Vilna, Lithuania, recently criticized the Lithuanian Ministry of Culture for "clumsiness and inefficiency" in the direction of anti-religious campaigns.

▸NATIONAL

Dancing in the Schools

MUST A CHRISTIAN school teacher teach dancing to her pupils if it is against her conscience? The question has raised a constitutional issue in Santa Fe, N. M. Dr. Lewis A. Myers, editor-manager of *The Baptist New Mexican,* charged that the school system's insistence that its employees teach dancing was a violation of religious liberty.

Myers made the charge after inquiring into the resignation of Miss Josephine Branton from the Santa Fe school system.

Said Myers, "The basis of her resignation was given to the board as 'objecting to dancing,' but we feel the board should not have accepted the resignation since the young lady made it clear that her objections were religiously based." . . In the field of morals the state has run surreptitiously over the rights of the church in legalizing whiskey, gambling and other actions which discriminate against the church and her idealism. Now, add one more, violate her tenet on religious liberty and we have moved to void much that is dear to free people."

The issue raises a big question in the minds of Christian parents. How about the youngsters who are made to take dancing lessons in schools against their parents' convictions?

It was a subject that Myers might also investigate.

Other Side at Armagh

A UNITED PRESBYTERIAN minister, the Rev. Frank A. Lawrence, has come to the defense of school officials in Armagh, Pa., who banned the distribution of tracts by high school pupils. (May CHRISTIAN LIFE.)

Lawrence, pointing out that "I am as interested in the salvation of high school students as anyone," questioned the zeal of the pupils who had been handing out the tracts. He said, "Some tracts distributed were such as I and other clergymen use in our own churches," but some, he added, were entitled, "10 Reasons Why I Am Not a Roman Catholic." These he said contained statements such as the following: "It is impossible to be a true Christian and a true Romanist. . . Many of its Popes have been immoral degenerates. . . This Satanic system makes slaves of young girls."

Lawrence also claimed that some of the pupils were reading the Bible in class periods and not paying attention to the teacher. The principal, the pastor said, offered pupils a vacant room to read the Bible if they wished it.

Some Indiana County pastors are suing school officials to remove restrictions on pupils. A bill of particulars filed in court claims that one of the pupils, Arthur McClintock, has been required to come to the principal's office immediately upon arrival at school, ordered to return there at lunch, and then remain there after school until his bus comes so that he cannot talk with the other students.

McClintock, one of the most zealous of the Christian students, was a convert two years ago at a Greater Johnstown for Christ campaign conducted by Evangelist T. W. Wilson.

Hoover, Barnhouse Battle

THE WAR of words between J. Edgar Hoover and Dr. Donald Grey Barnhouse, editor of *Eternity* magazine, seems to have ended in a draw. Barnhouse stated that the FBI was prejudiced in its hiring towards Roman Catholics. Hoover, through a spokesman, replied that the bureau "represents a good cross section" of America and there were no figures available on employes to support Barnhouse's assertion.

Answering, Barnhouse said he found it "unbelievable" that the FBI in screening its personnel did not know of the religious affiliation of each individual.

Religious News Service counted noses and revealed that a survey of the top ten officials whose religious affiliation is known, disclosed that eight are Protestant, one is Jewish, and one is Roman Catholic.

Meantime Hoover, who is an elder of National Presbyterian Church where President Eisenhower has his membership, took the occasion to deny a lot of statements attributed to him recently in the religious press. Among the things he said he did *not* say were that one out of twelve high school girls (or any other number) have to drop out of classes because of pregnancy, or that Americans spend eight times as many hours watching television as they do attending church.

Nor can the FBI be cited as authority, he said, for any statements concerning alcoholism or the relationship of alcoholism and crime.

Religious publications can take note.

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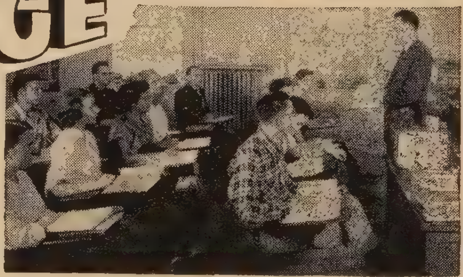

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No Vatican Ambassador

THAT PERENNIAL bugaboo, the issue of U. S. diplomatic representation at the Vatican, has been laid to rest for another year. Secretary of State Dulles ended this year's flurry by declaring that the administration had no plans to send an ambassador to the Holy See.

The flurry began when Undersecretary of State Walter Bedell Smith in February declared he "personally" favored the re-establishment of "some kind of formal relationship" with the Vatican.

Presidents Roosevelt and Truman maintained a personal envoy to Pope Pius XII. But the relationship ended when the envoy, Myron C. Taylor, resigned in 1950. Truman's nomination of Gen. Mark Clark for the post of ambassador to the Vatican in 1952 aroused so much opposition that the latter asked that his name be withdrawn.

PEOPLE

Penny Finds a Treasure

PENNY EDWARDS, red-haired and pretty, is the latest film actress to desert a lucrative career "to serve God." A former Roman Catholic, Penny decided to become a Seventh-Day Adventist missionary recently. She said that hereafter she will appear only in religious films made by or for churches that "follow the Bible." She said, "If someone had told me a year ago that I would do something like this I would have called him crazy. But I have been converted."

PENNY AND BABY DEBORAH
Star turns to Religion

The mother of a 4-month-old daughter, Deborah, Penny said she and her husband, Ralph Winters, both are being baptized in the church.

No Pious Rubbish

ROMAN CATHOLICS of the Boston archdiocese were warned by Archbishop Richard J. Cushing not to buy "pious rubbish and religious junk" that he said is being peddled by people preying on their faith. In a radio talk he listed such articles as "crosses that glow in the dark, religious pictures with eyes that follow you around the room, water from a holy hydrant, a vial of miracle anointing liquid and praying dolls."

He denounced also "prayer chain letters" as "carriers of superstition."

Veteran Missionary Dies

DR. THOMAS A. LAMBIE, for nearly a half century a medical missionary, died at the Garden Tomb in Jerusalem. He was preparing for an Easter message.

Dr. Lambie's distinguished career covered service in Anglo-Egyptian Sudan,

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Abyssinia and the Holy Land. He worked for a long stretch under the Sudan Interior Mission, and built a hospital at the suggestion of Ethiopia's emperor, Haile Selassie, whom he served as personal physician. He also established 12 mission stations.

He was a member of the executive committee of the International Council of Christian Churches and was the first president of the Middle East Bible Council, organized in 1952.

Solomon and Sheba

HISTORIANS have had to backtrack on one of their criticisms of the Bible. Many had long maintained that the empires of King Solomon and the Queen of Sheba were in different centuries and the biblical account of her visit to Jerusalem could not have taken place.

The latest American archeological expedition in southern Arabia has found that both empires existed at the same time. The findings were revealed at Jerusalem by Prof. W. F. Albright of Johns Hopkins University.

New Indian Crusader

GENERAL HAROLD H. TOWNSEND resigned his post with the U. S. government to become national field director for the American Indian Liberation Crusade. Gen. Townsend was born on a reservation in northern Wisconsin and is an honorary Iroquois chieftain.

Paragraphs About People

DR. DONALD GREY BARNHOUSE, noted evangelical leader, will be married this summer to Mrs. Margaret Nuckols Bell, of Bradenton, Fla., a widow. ■ Dr. E. J. Daniels, Orlando, Fla., evangelist, conducted one of Central America's greatest revivals in Belize, British Honduras. More than 10,000 attended one closing service and converts numbered 621. ■ Major Mexico City daily papers for the first time in the history of the Republic featured stories on evangelistic services. They were conducted by Dr. Hyman Appelman. There were more than 5,000 converts in a 6-week campaign. ■ The Rev. Harold Hayes Henderson, Korean missionary, was named general secretary of American Leprosy Missions. He succeeds Dr. Eugene R. Kellersberger, who retired.

MRS. BELL

▸EVANGELISM

Sailors Find a Captain

THE CHRISTIAN Business Men's Service Center of San Diego, Calif., chalked up one of its greatest victories when 800 Peruvian sailors arrived at the naval base there for six weeks of training.

Nightly, groups of them dropped in at the service center to accept the hospitality and the gospel message. The CBMC obtained a Spanish interpreter just for the

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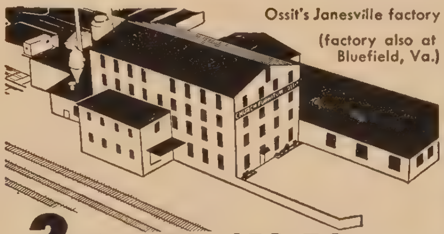

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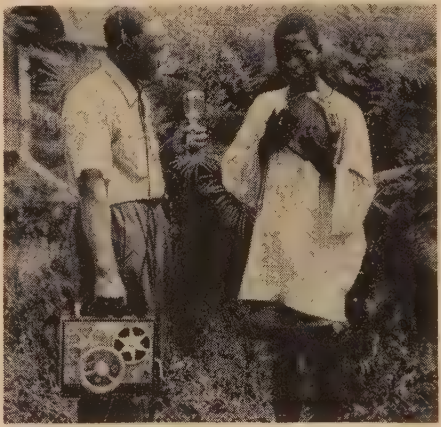

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purpose of helping them. By the time the 6 weeks were over 281 of the Peruvians had made decisions for Christ, including one of their higher officers. At least ten dedicated their lives to full time Christian service.

RADIO T-V

Tangier's Christian Radio

THE NEW CHRISTIAN broadcasting station at Tangier, North Africa, is already making its message felt throughout Europe and North Africa. The station, WTAN, was set up by International Evangelism, Inc., whose president is the Rev. Paul Freed.

Freed said that letters have already come in from France, England, Spain, Denmark, Holland, Belgium, Sweden, Germany and the Canary Islands, telling of excellent response to the 2500 watt short wave broadcasts.

The message is going out in several languages, including Spanish, Portuguese, French, German and English. Contemplated are broadcasts in Russian, Swedish and Slavic languages.

Approximately 42 million short wave sets are in Western Europe, and the station can reach even across the Iron Curtain with the Gospel.

The Rev. and Mrs. Ralph Freed, veteran Near East missionaries, are in actual charge of the work. The station is located on 14 acres overlooking the Straits of Gibraltar.

Baptists Beat the Beer

LOUISVILLE BAPTISTS shattered precedent here to take over sponsorship of broadcasting big league baseball games in their city.

A brewery had paid the bill for the broadcasts previously. The Long Run Association of Baptists, a fellowship of 120 churches and missions, is now underwriting the cost. It sub-leases the time for commercials to advertisers "whom we consider in harmony with the principles for which we stand."

In March, Lt. Gov. Clarence H. Reid of Michigan made a suggestion that church groups "take the play away from the breweries" by sponsoring telecasts of sports events.

Religion's Voice of America

MOST AMERICANS do not hear the "Voice of America," the radio program produced by the U. S. Information Agency. Consequently they do not know whether its religious content is large, small, or none at all. Sen. Alexander Wiley (R.) set their minds at rest recently by stating that from seven to eight per cent of VOA programming is devoted to religious subjects. Quoting a report by Theodore C. Streibert, director of the U. S. Information Agency, Sen. Wiley stated that this is six times as many religious programs as are found on domestic networks in America.

But what kind of programs?

Sen. Wiley answered that one too: statements by clergymen, interviews with them, worship services of various denominations, readings of Scripture, recordings of sacred music, programs stressing the spiritual principles upon which democracy is founded, and religious news.

B-B-Bishop B-B-Bayne

Jig-Time Ground-breaking

Good subject for Christians to study: how much of the Christian religious programming is truly evangelical?

DENOMINATIONS

Concrete Example

EPISCOPAL BISHOP Stephen F. Bayne, Jr., of Olympia, Wash., treated his congregation to a rare sight. Clad in all his Episcopal robes he wielded a noisy jackhammer instead of a shovel in a groundbreaking ceremony for an educational building. The ground was concrete. . . .

MISSIONS

Chinese Jail Eight

THIRTY-TWO U. S. citizens jailed in Communist China include eight Protestant missionaries, according to a list that was recently released by the U. S. State Department.

Meanwhile, the Free Methodist Church has issued a report purporting to come from inside China to the effect that only 15 per cent of the denomination's churches have been closed by the Reds. Denomination officials said that, if the report is true, then preaching activities of China churches have been little disturbed, particularly in the rural villages.

Slow Burn in Berkeley

DR. ROBERT BOYD MUNGER, pastor of Berkeley, Calif., First Presbyterian Church is a young, good-humored pastor, well thought of by his parishioners.

Recently he got the opportunity to go to India for six weeks of special meetings and take a look at the mission field. He came back with a slow burning fuse that exploded the minute he set his feet on U. S. soil. He didn't like the type of reading matter going to India from the U. S. Said he: "We in the West mumble something about liberty, then try to sell materialism or a Hollywood style of life. No wonder the student world finds a better appeal in Communism. The adverse effect

Intolerance Looms in Portugal

by Art Lewis

Conservative Baptist Missionary

Missionary reports victorious services in the face of fanatical Portuguese violence.

WE TOOK the message of Christ in January to the city of Tondela — Art Brown, Tony Martins, one of Portugal's most fruitful evangelists, and myself. Believers had called us to help in the opening of a little meeting hall in a neighboring village.

We knew that an entire community was about to hear for the first time the true Gospel of salvation.

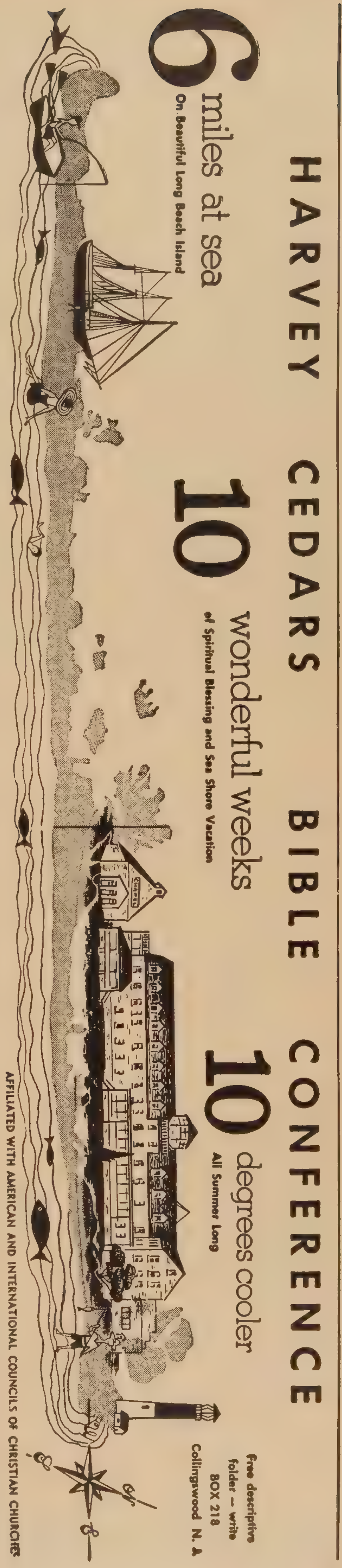
But fear and panic had spread through the village even before the meetings began — whispers about "heretical strangers" and "evil, Communistic propaganda." Threats of excommunication for any who dared to attend were made. At first the local folk were unwilling to come in, but curiosity mounted and by the first Saturday the hall was filled, attention excellent, and the people showed much hunger to learn about Christ.

But the next Sunday there was trouble. In the evening service Art Brown and I had given our testimonies and musical numbers, and Tony was just beginning his message when the bell on the nearby Catholic church began to sound. A crowd of young zealots was being collected, stirred up, and briefed by the priest.

Fifteen minutes later, this gang poured out into the square, swarmed around the hall, yelling and chanting. Tony continued to preach at the top of his voice. At the invitation more hands responded than could be counted — well over a hundred. And God gave us the courage to pass out Gospels and tracts to the jeering crowd outside.

Suddenly fires were kindled, and the zealots began to seize and burn portions of the Word of God. Hundreds converged on the square. Wild arguments took place as horrified villagers called down shame on the gang of fanatics while others defended them.

One city official shouted forth his indignation and offered to have the Gospel preached in his house every night in the week. We escaped without personal harm, praising the Lord.



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Unless something is done, he said, the Communists might take over India by 1956.

A bill to investigate the extent of distribution of obscene literature recently passed the House, and gives the Postmaster General power to crack down on purveyors of filth — including that sent overseas. A companion bill is now before the Senate. If passed, it may have the effect of bolstering the messages of missionaries all over the world.

Darker for Indian Missions

INDIA last month seemed to be drifting further into anti-mission activity, judging from two recent events: 1. Officials of the state of Uttar Pradesh have asked the Indian government about the possibility of acting against foreign missionaries. 2. Two Danish missionaries have been denied visas for entrance into India.

The Uttar Pradesh officials claim that foreign missionaries, mostly American, had become increasingly active and frequent complaints had been received that they were engaging in political activities.

The Danish workers refused visas include one medical missionary, Dr. Kirstine Carlsen, who has been in India since 1926 and heads a hospital there.

Raiders Aid Missionary

IN 1942 GEN. JIMMY DOOLITTLE's raiders electrified the world by dropping bombs on Tokyo. Recently, the boys got together in Galveston, Tex., and decided to do it again — in a different way. They voted to send, not bombs, but part of a treasury they made up to one of their members who is now a missionary in Japan, the Rev. Jacob DeShazer, pastor of a Free Methodist Church.

DeShazer was one of the ten men who crash-landed in Japan and spent 40 months in prison, 34 of them in solitary confinement. During his imprisonment, DeShazer obtained a Bible and read it through many times. It was this, he said, that won his heart and life to Christ.

Shortly after his release from the Army late in 1945, DeShazer started studying for the ministry and after his ordination three years later, went to Japan at his own request.

It was the second donation Doolittle's raiders have made to DeShazer. In 1949 they made up a fund and sent it to him so he could begin his missionary work.

The Indomitable Word

ARGENTINE MISSIONARY Rev. Norman Lewis was hardly prepared for the reception he got recently when he visited a village of 4,000 called Las Casuarines, in the shadow of the Andes. His purpose was to offer the Bible to every home. Finally, after having disposed of all but a single Bible, he knocked at a door.

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the man the Bible. He grasped it, pressed it tightly to his body and sought to hide the tears flowing down his face. Finally, the man invited him into the house and offered Lewis two letters to read. Both were from a town in northern Argentine. The first told of a miracle which had taken place in the writer's heart as a result of having read a Bible. The second was from the same writer, who had said: "I am so sorry you have not found a Bible in the stores of San Juan. It will tell you what Jesus has done for you. Trust in Him, for He alone can change your life. Pray that someone will bring the Bible to your village."

When Lewis had finished, the man told him, "Yesterday I received this letter. This afternoon, I pleaded with God that in some way this book about which my brother wrote might come to me. Now you have come with it."

PRESS

Older than the Gutenberg?

THE BIBLE printed by the Gutenberg in 1453 has long been believed the oldest printed book. This claim was recently blasted by the Pierpont Morgan Library in New York City, which has just purchased one of three copies of a book which it claims is older than the Gutenberg.

This book, consisting of 376 pages, is believed also to have been done by Johann Gutenberg in 1450. A missal contains all the words sung at a mass.

Frederick B. Adams, Jr., director of the Morgan Library, said that "we believe without reservation that the missal is the oldest typographic book known." The book is called the Constance Missal because it was especially prepared for the diocese of Constance, Germany. Price paid by the Morgan Library was believed to be more than $100,000.

MISCELLANY

Wesley's Home Periled

METHODIST LEADERS in Britain have asked the World Methodist Council to buy and save from destruction famed Epworth Rectory, the boyhood home of John Wesley, founder of the denomination. It is presently owned by the Lincoln Anglican Diocese. The diocese recently announced it would be abandoned because its maintenance is

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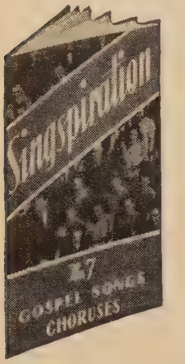
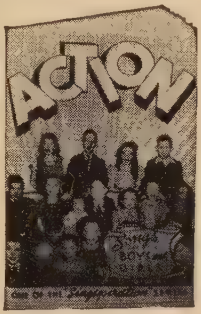
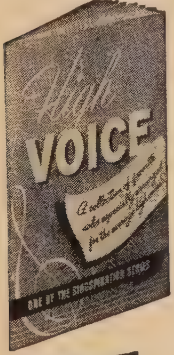

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too expensive and modernization would be too costly.

The British Methodists want to acquire it as a "retreat" house.

Dayton Youth Center

FOUR CHRISTIAN BUSINESSMEN of Dayton, Ohio, concerned for the spiritual welfare of local teen-agers have opened a downtown youth center.

The four bought an abandoned church for $75,000, spent $25,000 remodeling it to make the center. The four are Nate Scharff, clothing store owner; Phil Rodgers, a real estate man; Doyle D. Warner, trailer distributor; and Robert Burke, drug store owner.

Booksellers Help Nab Forger

THE CHRISTIAN Booksellers Association recently had an opportunity to serve mankind in a slightly different manner and thereby won a commendation from the FBI.

The association helped snare a bad check artist, Alexander George Patterson, who was arrested in Wheaton, Ill., in February. Patterson had bilked Christian book stores throughout the country of thousands of dollars by cashing bad checks supposedly given him by churches.

The Booksellers bulletin, "Advance," edited by John F. Fish, issued regular warnings to its members on Patterson's operations and enabled the FBI to trace him around the country until it caught up with him.

FILMS

Church Showings For 'Wesley'

UNLIKE *Martin Luther*, the Methodist Church's motion picture based on the life of John Wesley is scheduled for release to the denomination's churches, not in movie theaters. Its premiere performances began last month.

John Wesley cost $234,000 to produce, and first showings go to churches who contributed $500 or more toward the expense. The Methodist Radio and Film Commission said that individual churches later may decide to sponsor public showings of the film which was produced in connection with the 250th anniversary of Wesley's birth.

Coming Conventions

In this feature, CHRISTIAN LIFE brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organization at the addresses listed below.

Baptist Genl. Conference of America: Annual Conference, June 23-27, Chandler Street Bapt. Church, Jamestown, N. Y. Children's meetings every morning. Write: Mr. Tapper, 5750 N. Ashland, Chicago.

Bible Presbyterian Church: 17th General Synod Meeting, June 3-9, Bible Presby. Church of Greenville, S. C. Write: Rev. Hastings, 421 Dean, West Chester, Pa.

Camp Wycliffe — Summer Inst. of Linguistics: Courses to be conducted at: Norman Okla. and Grand Forks, N. D. from June 14—Aug. 27; Briercrest Bible Inst., Caronport, Sask. from June 21—Sept. 3; London, from July 5—Sept. 17. Write: P. O. Box 870, Glendale, Calif.

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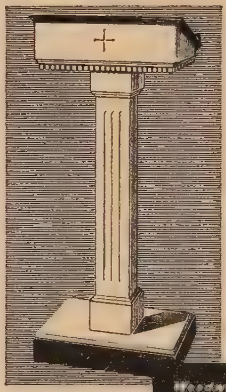

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Central New York Bible Conf.: July 23—Aug. 22, Homer, N. Y. Young people's conf., July 23-30. Genl. Bible conf., July 25—Aug. 15. Write: 18 N. Main, Homer, N. Y.

Christian Business Men's Committee: Tri-State Area Conf. (N. Y.-Pa.-Ohio), Conneaut Lake Park, Pa., June 4-6. Cannon Beach Regional Conf., Cannon Beach, Ore., June 11-13. Eastern Regional Conf., Sandy Cove, Md., June 11-13. Royal Oak, Mich., Retreat, Blue Water Conf., Wallaceburg, Ont., June 18-20. Eastern Canada Regional Conf., Canadian Keswick, Ferndale, Muskoka, June 25-27. New Eng. Regional Conf., Providence—Barrington Bible Col. Barrington, R. I., June 25-27. Annual Conf. on Evangelism, CBMC of Chicago, Cedar Lake, Ind., July 31-Aug. 7. Great Lakes Regional Conf. Winona Lake, Ind., Aug. 12-14.

Conservative Baptist Annual Conference, May 19—May 25, Highland Park Baptist Church, Detroit, Mich. Bible study periods included. Write: Promotional Committee, Highland Park Bapt. Church, 25 Ford, Highland Park, Mich.

Evangelical Mission Covenant Church: Annual meeting, June 23-27, Rockford, Ill. Write: 5101 N. Francisco, Chicago.

Intl. Union of Gospel Missions: Annual Rescue Mission Conf. and Training School, Winona Lake, Ind., July 28 - August 1. Write: Rev. Eberhardt, 624 Indiana NW, Washington, D. C.

Ministers' and Laymen's Conf. at the LeTourneau Christian Camp, Canandaigua Lake, N. Y., June 14-16.

Natl. Assoc. of Free Will Baptists: Sixth Nationwide League Conf., June 15-17, Nashville, Tenn. Woman's Natl. Auxiliary Conv., July 12-13, Spartanburg, S. C.; Natl. Assoc. of Free Will Baptists, July 13-15, Spartanburg, S. C. Write: 3801 Richland, Nashville, Tenn.

Scripture Press Conventions and Workshops: June 21-25 at Maranatha Bible Camp; July 11-18 at Mt. Hermon, Calif.; Aug. 7-13, Highland Lake, N. Y.; Aug. 9-14, Ben Lippen Conf., Asheville, N. C.; Aug. 15-20, North Platte, Nebr.; Aug. 23-27, Winona Lake, Ind.; Aug. 25-27, Gull Lake, Mich.; Aug. 29-Sept. 3, Lake Louise, Toccoa, Ga. Write: 434 S. Wabash, Chicago.

Wesleyan Meth. Church of America: Annual meeting of Board of Administration, June 15-18, Syracuse, N. Y. Write: 330 E. Onondaga, Syracuse, N. Y.

Oriental Missionary Society: Annual Missionary Convention, June 21-27, Winona Lake, Indiana. Write: O.M.S., 900 N. Hobart, Los Angeles, Calif.

RENAISSANCE

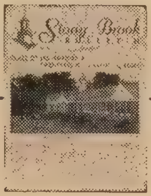
(Continued from page 27)

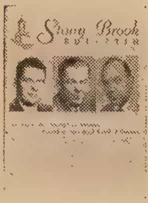
life. And who hasn't been glad to hear the phrase, "The family that prays together, stays together," so frequently on the radio?

Question: Do you see a danger in such "commercialism"?

Dr. Elson: Such is always a possibility. But I find no irreverence in what is happening, only a genuine wistfulness and an uninhibited witness. As a matter of fact, I think that it is a good thing. For we must remember Paul's admonition, "by all means to win some." To me it is a real encouragement to see large industrial firms devoting whole pages of advertising in national magazines to the importance of worshiping God. I have even picked up the menu at a hotel and found at the top a suggested prayer or grace to be read before meals. One of our great railroads does the same on the menus in its diners. These are good, I believe, because they remind the natural man of his own inadequacy and need to turn to God.

Question: Are there other evidences





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of spiritual awakening that you believe important?

Dr. Elson: Perhaps this is a result of some of those previously mentioned, but it certainly should be listed also as one of the evidences of revival. That is the booming church attendance which is noted all over our country. For the first time in our history, less than 25 million of our adult citizens are not at least nominally committed to some church. Along this line, also, it must be recognized that more churches are being built today than ever before. All of this means a greater potential as the revival movement develops and our people recognize their spiritual needs.

Question: Are there any other important evidences of spiritual awakening?

Dr. Elson: Yes. In fact, to me one of the most impressive evidences of all is what I have seen in Washington during the past months. That is the interest which President Eisenhower and those associated with him have manifested in spiritual matters. This is important because it demonstrates what a dedicated layman can accomplish for God by his example and witness. It is significant to me that today in Washington there are at least 16 different breakfast prayer groups meeting regularly at various places in the Capital. It is now widely known, of course, that each cabinet meeting begins with prayer. But it will come as a surprise to many that special subjects get individual attention. I know of at least one cabinet meeting, for instance, that was interrupted for prayer before consideration was given to one important subject.

It is significant, too, that those who once found other things to do on Sunday now find their way to a worship service on Sunday because they know that somewhere the Chief Executive is in church also. The implications of this trend cannot be minimized.

Question: Do you have any advice to offer other pastors like yourself who are interested in seeing this revival spread?

Dr. Elson: We all need to get down on our knees and pray. No one church holds the secret to spiritual awakening. The conditions are clearly set down in the Word of God. We have delayed too long in meeting those conditions. To the layman as well as the pastor, I would say, "Let us meet those conditions and claim the promises. 'If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.'" (II Chronicles 7:14). END

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Rev. B. Evans

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Wallaceburg, Ont.
Hear: Dr. M. A. Darroch
Rev. "Tommy" Titcombe
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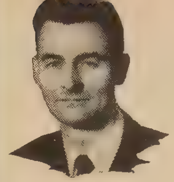

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CHRISTIAN LIFE
book selection of the month

A CHRISTIAN APPROACH TO PHILOSOPHY. By Warren C. Young. Van Kampen Press. 256 pages. $4.

THOUSANDS of good books have come from the evangelical press in this generation, but this textbook is one of the relatively few which are a necessity. Philosophy classes in Christian schools have been relying on texts which are written from a non-Christian point of view, so professors have been forced to re-interpret all the material. Professors who labor in fields other than philosophy are sometimes called upon to teach classes in philosophy. Minus the benefit of a Christian text, students under such conditions may graduate with a superficial, eclectic philosophy of life. Now that this text of Dr. Young's is available, professors in this field will be able to spend less time in re-interpretation and more in guidance.

The book's content is divided into 13 logically presented chapters. In the first, entitled "What is Philosophy?" Young says that philosophy is the integration of the whole range of one's life experiences. In building his philosophy, the student meets four basic problems: methodology, having to do with presuppositions and methods; epistemology, dealing with how and what man knows; metaphysics, concerning the nature of Being; and axiology, concerning values of life.

Chapter Two deals with methodology — rationalism, experimentalism, the romantic, dialectical, synoptic methods — and the problem of assumptions. Young states, "The basic problem of philosophy, then, is not the old problem of faith versus reason at all — at least as it has been generally understood. The crucial problem is that some thinkers place their trust in a set of assumptions in their search for truth, while other thinkers place their trust in a quite different set of assumptions. Faith, then, is seen to be the basic category of all human existence."

Following this discussion, Young touches upon the four main points of view in basic interpretation — rationalism, naturalism, idealism and Christian realism.

The next chapter deals with the problem of truth. Here, among other considerations, Young offers a brief but keen evaluation of the theory of coherence — the theory, currently enjoying a heyday among some evangelicals. In part, Young says, "Coherence, in the final analysis, means that something is coherent with what is already accepted or believed, i.e., a particular system of presuppositions on which a world-view has been erected. Coherence, however, will not determine the truth or falsity of any particular world-view by itself." Also in this chapter the author says of revelation, "Christian realism is built solidly upon special revelation as a fact. That there is a God who has communicated some of His truth through the world of nature is agreed to by Christian realists; but that God has also communicated some of His truth in a special and unique way is also insisted upon. The basic postulate of the Christian realistic world-view is that God has spoken to man through His written Word."

Chapters four through nine consider the problems of knowing, the basic nature of Being — discussing creation, the theory of evolution, the nature of consciousness, values and the world's design. It is gratifying to note that Young shows himself to be an exceptionally careful student when he steers clear of being dogmatically critical, yet lays no claim to the view of the modified form of theistic evolution as held by Russell Mixter and Floyd Hamilton.

Readers may recognize a change after chapter nine. Although the first nine chapters are well-written and contain a respectable amount of interpretation,

Christian Best Sellers

Best-selling Christian books, as revealed by an exclusive *Christian Life* survey of Christian booksellers last month, are as follows:

Non-Fiction:
1—*Angel Unaware,* Evans
2—*Peace With God,* Graham
3—*This Happened in the Hills of Kentucky,* Vogel

Fiction:
1—*Strength of the Hills,* Cannon
2—*'Til Night is Gone,* Primmer
3—*Tagati,* Wilson

Juvenile books:
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some topics are rather sketchy and leave much to be said. This is not a serious criticism, however, because the book is an introduction to philosophy and does not pretend to deal exhaustively with any given topic.

The point is this: Chapters ten through thirteen, in spite of their brevity, are expertly done. I doubt if there exists as concise a treatise on empiricism. One criticism, however, which might be leveled at this discussion is that Bertocci and Brightman are used almost to the exclusion of others.

The last chapters deal exclusively with the Christian realistic position. Here Young reiterates his aim and writes, "Our task . . . is not to argue that Christian realism is the most coherent view per se, and that therefore thinkers who are perfectly rational ought logically to accept it, but rather to present the claims of this world-view as generally held by Christian realists themselves."

Besides being a cogent statement of Christian realistic philosophy as seen from the evangelical point of view, this book includes several other good textbook characteristics. Throughout the text footnotes are plentiful and at the conclusion of each chapter there is a list of books mentioning specific chapters which are suggestive to further research. The book also includes an index of names and a combined index and glossary of important terms which appear in the copy of the text.

This work is relatively simple in arrangement, extensive in research and conservative in theology. It ought to enjoy a wide and useful employment in Bible schools, colleges and seminaries.

Biblical

THE BASIS OF THE PREMILLENNIAL FAITH. By Charles C. Ryrie. Loizeaux Bros. 160 pages. $2.50.

In a very brief but lucid survey Dr. Ryrie shows that the premillennial interpretation of the Bible is founded upon historical theology, upon correct hermeneutical procedure, upon the provisions of the Abrahamic, Davidic and New Covenants, and upon a reasoned formulation of the doctrines of the church and of the last things. His presentation of this position is plain and is intended to be informative rather than controversial. He has dealt directly with the problems which his view involves and has taken a positive stand for his faith. Comparatively few contributions to the field of eschatology from the premillennial standpoint have appeared in the last ten years and this book is a welcome voice in the silence. (*Reviewed by Dr. Merrill C. Tenney.*)

Evidences

SCIENCE SPEAKS: AN EVALUATION OF CERTAIN CHRISTIAN EVIDENCES. By Peter W. Stoner. Van Kampen. 91 pages. $1.50.

From a background in astronomy and mathematics the author uses elementary statistics and principles of probability in his approach to apologetics. The result is an unusually original and convincing discussion of the scientific accuracy of Genesis and selected prophetic passages.

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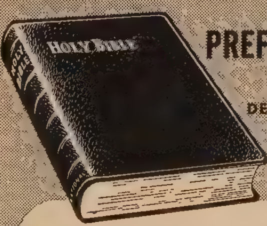

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Stoner's first chapter, "Scientific Accuracy," deals with a correlation of Genesis with pre-history and the latest cosmogonic theories.

The second and third chapters deal, respectively, with "Prophetic Accuracy" and "The Christ of Prophecy." The fulfillment of Old Testament prophecies show conclusively that the claims of the Bible to divinely inspired authorship are most reasonably substantiated.

The fourth chapter, "Conclusions," presents the way of salvation in a form which might effectively be circulated as a tract.

Stoner's regard of the Bible, though evangelical and conservative, is not an extreme or biased literalism. His discussion is dispassionate, non-polemic and eminently free from the earmarks of much of the literature on science and the Bible which either "force" the interpretation of Scripture to fit certain facts or select scientific data to fit certain theological pre-conceptions.

The discussion of the "days" of creation presents several possible interpretations which fit facts of science; the first coming of rain is mentioned in connection with the creation of plants (Gen. 2: 4-5); and the second verse of Genesis 1 is discussed upon its own merits in relation to the creative account without the insertion of anything between verses 1 and 2. It is refreshing to read a discussion of these and other problems treated competently but free from certain interpretive patterns which have for so long dominated writings of this kind.

The brevity of the discussion of evolution, however, leaves some things wanting, resulting in a somewhat misplaced emphasis upon aspects of the theory which are rather far from the core of the matter. This weakness is relatively unimportant to the intended impact of the book.

Science Speaks is an important step in the synthesis of science and Scripture, written by one of those rare species of man who has his feet on solid theological ground and at the same time makes it his business to be well informed on scientific matters.

(*Reviewed by James O. Buswell, III.*)

Theology

MAKING MEN WHOLE. By J. B. Phillips. MacMillan. $1.50.

With stylistic brilliance, marked originality and evangelistic fervor, an Episcopalian who has a genius for jolting rutted piety exhorts Christians to "cooperate with God's infinite patience in making men whole." But his exhortation is gripping and incisive, arousing hope, enthusiasm, assurance and courage. It is like a breath of cool wind in a stuffy room, a plea for faith in God's love and adequacy, a probing reminder that in the Holy Spirit there are "inner resources for the task which baffles human strength and wisdom."

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General

WAR, PEACE AND NONRESISTANCE. By Guy Franklin Hershberger, Herald Press, 375 pages. $3.50.

War, Peace and Nonresistance is a documented story, setting forth the doctrine of non-resistance to war as believed and practiced by the Mennonite church. After a brief tracing of the history of war from the murder of Cain to the present time, the author examines frankly the wars of the Old Testament and God's relation to them. He then sets forth what he believes to be the New Testament and present-day attitude of God about His people going to war.

He is consistent and courageous enough to follow to the last analysis all the implications and applications of this principle to the various forms of non-combatant war service, purchase of war bonds, work in war factories or owning stock in any company that produces war material. Industrial strife and strikes are also contrary to the spirit of non-resistance. He distinguishes carefully between mere pacifism or even non-violent coercion and his doctrine of non-resistance. Nor does he shrink from following into its many social implications, even to the Christian attitude toward other races and people.

Dr. Hershberger admits that his church has not always been true to its faith, and his book is both an appeal to his own people to renewed devotion to their ideal and an apologetic of their position before the world. (*Reviewed by R. M. Riggs.*)

Fiction

STEEP ASCENT. By Dorothy Dennison. American Edition published by Moody Press. 351 *pages.* $3.25

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Written in a slow, measured style in which the warmth and beauty of the writing serves to keep the opening pages from being boring to one attuned to the sharp staccato of American novels, radio and television, *Steep Ascent* holds interest without breath-taking suspense and a towering climax. It is life, keenly observed and sharply interpreted. It portrays a way of Christian living that is reserved and unspectacular but nonetheless devout.

To this reviewer, who has written "so-called" Christian novels himself and has been as outspoken as any about the frailties and shortcomings of the Christian fiction field, *Steep Ascent* was as refreshing as a warm spring rain. Moody Press should be congratulated for making the publication of this novel possible in America. It will lend dignity and stature to Christian fiction. (*Reviewed by Bernard Palmer.*)

'TIL NIGHT IS GONE. By Phyllis Primmer. Zondervan. 272 pages. $3.

That which happens to lovely Elaine Taylor on the mission fields of northern Canada and Africa will cause some tears to flow, but not for long. Elaine has a tremendous faith in Christ her Savior and even in the midst of deep sorrow and handicap she prevails in Christ. This missionary story is especially good for young people.

Juvenile Fiction

WOLF DOG. *By Ken Anderson. Zondervan. 151 pages. $2.*

Wolf Dog is the gentle, heart-moving story of Tooley Paggert, whose love for the strange puppy he got from the gypsies is as burning and all powerful as only the love of a boy for his dog can be. The characters are well protrayed and the story, while intensely interesting, is solid and believable — minus the wild fantasies of situation and deed that mar so many modern juveniles.

It is the sort of story that could happen to any young boy who loved a dog — and yet it couldn't. That is, it couldn't happen in quite the same way because Tooley was Tooley Paggert and he needed something to love and something to love him so very much. As the story unfolds the little crippled boy has his dog Gyp, which he fears might be part wolf, and then the minister who befriends him and leads him to Christ and — but I wouldn't want to spoil the story by telling you any more.

The dialect was a bit disturbing to me, although our eight-year-old was enchanted by it. And the setting seemed vague and, somehow a little unreal. Neither did there seem to be sufficient basis for the tremendous furor among the people that the appearance and depradations of the wolf, "the Plunderer," caused. But those are only minor criticisms of a fine, lovable tale.

The book is well bound, and indeed it must be. It is the kind of a story that youngsters are going to pull off the shelf again and again to re-live the adventures of little crippled Tooley and his dog, Gyp. (*Reviewed by Bernard Palmer.*) END

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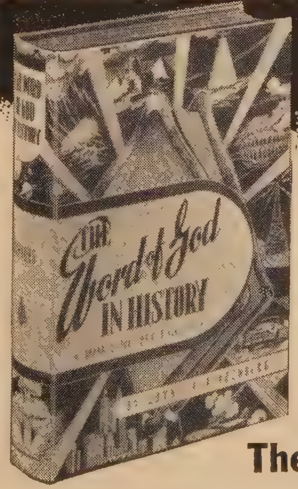

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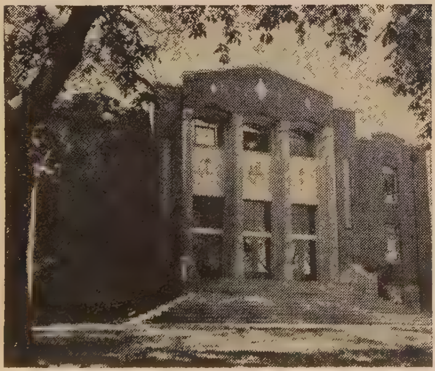

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JOYCIE

(Continued from page 20)

Young Joycie looked up from the floor where she was carefully making braids on Madam's long hair. "Sure it's good. I think you need it."

When the doorbell rang, Meg felt her heart begin to pound. "What's the matter with me," she thought nervously. "You'd think I never had a date before!" And as she opened the door and saw David smiling down at her, she didn't feel any calmer. She knew she had never seen a nicer looking boy.

"Hello, David, come in and meet my folks," she offered.

The Bittenbinders liked David at once and David showed that he appreciated their welcome.

"I don't have folks of my own any more," he said softly. "It's good to be in a home again."

David and Joycie hit it off at once. "Say," he smiled down at the pert young face, "if you aren't going any place else we've got a swell Sunday school class at our church that's looking for new members. Would you like to join up?"

Joycie put her head to one side as she answered thoughtfully, "Might do just that," she said.

"That's a fine dog you have there, Joycie," David commented.

"Yes, she is." Joycie stroked her pet proudly. "She's going to have pups pretty soon. See how —"

Meg moaned, "Joy-cie!" but Mrs. Bittenbinder had risen in a flash and she and Joycie abruptly left the room.

As she and David took their seats in the auditorium of the old church, Meg nervously looked about her. She felt conspicuous and wished sincerely that she had never come. But as the service got under way, Meg began to relax. It was pleasant to stand beside David, sharing a song book with him and listening to his rich voice as he sang. Some of the songs were vaguely familiar to her and tentatively she tried a few bars. She liked it. It made her breathe deeply; the words warmed her heart.

Meg couldn't remember much of the sermon later. It was all so new to her but she realized there was something of value to be had and she knew she didn't have it. She dropped off to sleep that night with an exhilarating sense of challenge in her heart. There was no thought of Gordon.

"Can you make it again this Sunday, Meg?" David asked her during the week. "For the morning services, I mean. I want your sister to come too and see what she thinks of our Sunday school. I can pick you up. I'd really like to have you."

There was a sudden warmth to David's voice that made Meg swallow hard before she answered. "Joycie's been talking about it. O.K."

I don't want him to expect me to go all the time, she thought desperately, *but Joycie has been counting on it.* His voice had disturbed her and Meg felt unsure of herself. She did not admit, even to her own heart, how much she had wanted him to ask her again.

Joycie woke up at five o'clock Sunday morning, eager to get ready for Sunday school and only after much persuasion on the part of her sleepy, disgruntled sister, did she settle down for another nap. She kept the family in a stir until she left. She fell flat on her face as she rushed from the bathroom into her room; she dashed to the door every time a car passed the house and that was frequently, and she broke into wails of despair when she found out that she couldn't take Madam with her. Mrs. Bittenbinder looked at her wit's end. "I'll take special care of Madam while you're gone so she won't be lonesome. Now, Joycie, *please* be sensible and stop that noise!"

"Will you for sure, Mama? Will you read the funnies to her? She always wants me to. Promise?"

Mrs. Bittenbinder promised and Joycie was consoled. She tried to sit still,

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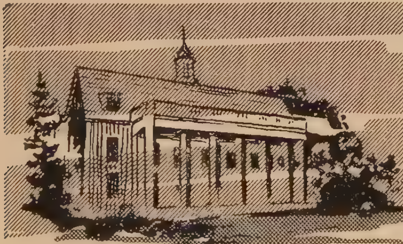

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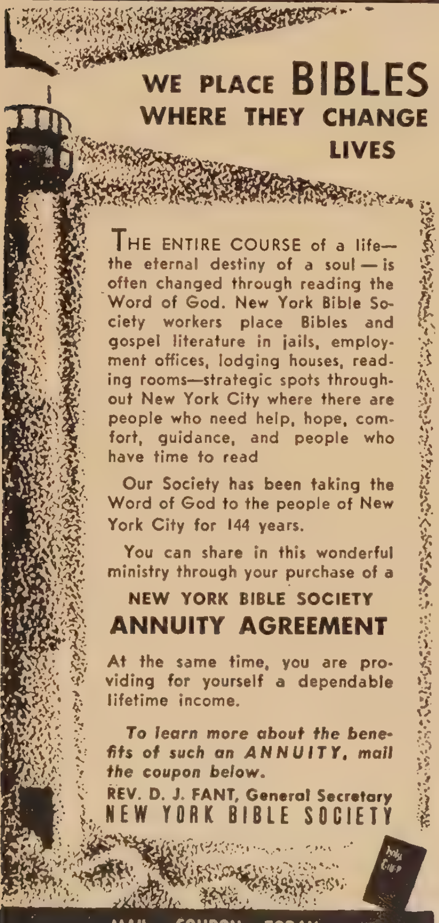

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but her hands played nervously with her green taffeta dress. "You really look sweet, Joycie," Meg said graciously. The soft green was perfect with Joycie's auburn hair. For once Meg was glad to have all the attention centered about her kid sister, for no one seemed to notice her own nervousness as they waited. A tingling sensation, not unpleasant, was running through her body.

The trip to church was not what Meg had counted on and her sense of elation dropped away into bleak despair as she beheld David's old Chevvie packed to the doors with kids. She and Joycie were obliged to maneuver around countless arms and legs until they found places in the back seat.

> **The devil is a chronic grumbler, and the Christian should be a living doxology.—*Martin Luther***

David was bubbling over in good spirits. "Just two more," he announced gaily, "and we'll have our load for Sunday school."

Meg's barometer hit bottom. She had thought David was taking *her* to church but here she was — just one of a mob. She was a project!

By sheer stubbornness she absorbed nothing from the services that followed. It was her way of getting even with David.

"What did my Sunday school teacher mean when she talked about being saved, David? I think I want to."

Joycie sat between David and Meg as they drove home. Some of David's load had been dispersed to other cars and the return trip was made in greater comfort.

Meg could not help listening to David's words as he began to talk about this "salvation."

Joycie sat quiet a moment. "Did the Lord Jesus ever save you, David?" she asked softly.

"Indeed he did, Joycie, when I was about your age. I'll never stop thanking the Savior for saving me and for coming to live in my heart."

Meg was extremely uncomfortable and she wished earnestly that they would stop talking. She was hurt and angry and disturbed and altogether very miserable. She tried not to listen.

She declined David's invitation for church that evening. His boyish face clearly showed his disappointment and for a long moment his serious brown eyes searched her face. Meg could not mistake the longing that she saw in their depths. She could not forget that look. She could not forget David.

All week long a strange battle raged in Meg's soul. Was she fighting against

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– or was she battling with herself? She was determined to stay angry with David, but suddenly, just when she felt the strongest, her heart would leap with a crazy joy. She tried not to notice him at work, but when she lay in bed at night she thought of the way his eyes crinkled when he smiled, she saw his sensitive fingers as he ran them through his hair, she heard his voice, low and earnest.

"But I don't care!" she whispered fiercely into her pillow. A great ache came from her heart and rose up into her throat. The tears gushed out. "No, I don't care," she sobbed. "I'm just crazy about him!"

Joycie talked of little else during the week but Sunday school.

"I'm going, Meg, even if you're dopey enough to stay home."

Meg faced it squarely with herself. "Maybe I am being dopey. Maybe I'll try it again."

So Joycie and Meg returned to church. After classes the entire Sunday school met in the auditorium to give their reports and to have closing exercises. Meg listened to the activities scheduled for the week, among them the Young People's Fellowship dinner on Friday. Her heart began to dream. *Suppose I was David's girl and was going to that dinner with him.*

The superintendent's voice broke in. "Are there any other announcements?" He paused. "Well, if no one else has an announcement to make we will turn –."

"Wait, I have!" It was a young, eager voice.

"Yes, young lady," the superintendent spoke encouragingly, "do you have something to say?"

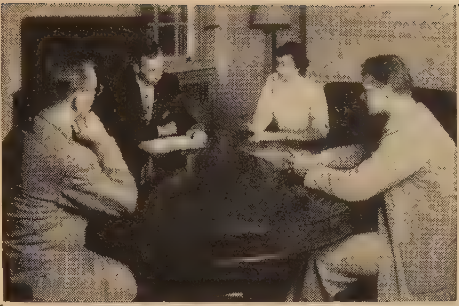
It was Joycie. Meg looked at the bright face across the room as Joycie stood up and she bit her lip nervously.

"I have an announcement to make," the little girl's voice rang out clearly. "I want to announce that I want to be a Christian!"

There was a slight stir over the assembled group. Meg put her head in her hands and moaned, "Oh, no!" Her cheeks burned and she wanted to run away. In her embarrassment she barely heard the superintendent's kind invitation for Joycie to talk with him after the dismissal.

The first thing Joycie did when they reached home was to cry out, "Mama, I'm a Christian now! That means I'm saved. Boy, I feel good! Mama, I feel like I do after you've given me a good scrubbing, only I feel like that inside too!"

Meg slowly went to her room, thinking of Joycie's conversion. Her heart sickened and she shook her head. "I could never do that," she told her reflection in the mirror. (*To be concluded next month*)



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Church & Sunday School Management

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Leadership Training is Your Job

by Marjorie Ford

HOW many times have you heard Christian workers say, "The trouble with our church is that a few people do all the work; consequently they usually have three times as many jobs as they can handle"? Or perhaps, as one pastor put it, "Our Primary teacher is a good woman, faithful and always on time, but she just doesn't know where to start or what to do." Some church leaders add, "When an opportunity comes for our teachers to attend conventions or workshops, it's usually the ones who need it most who don't come."

More and more churches are feeling a need for leadership education — for training the workers they already have and for building a "backlog" of trained leaders growing up into the church. Church leaders — pastors, officers, teachers and workers — are becoming increasingly concerned about doing their own jobs better and about enlisting and training others for service for Christ in the church. Many ask, "How can we, in our local church, find out what to do and how to do it? Where should we start?"

The best place to start is right where you are, by making the most of what you have, both in leadership and in training opportunities.

Begin by training today's leaders as they lead. Encourage your church officers, Sunday school superintendents, teachers and young people's leaders to attend conventions and workshops dealing with their own specific problems and with Sunday school or church work generally. If training sessions are not available in your immediate vicinity, be on the lookout for announcements of such opportunities in neighboring communities. Then, "get folks out" by planning to provide transportation, to go as a group, to eat and sit together at the convention. Suggest that each one go to the sessions he is most interested in, looking for suggestions which he can really use.

Follow up the convention or workshop with a sharing and planning meeting back at the church with those who could not attend. Aim at channeling the inspiration and ideas gained into practical avenues for improving your church or Sunday school work.

If yours is a church or community in which leadership training courses, sponsored by the Evangelical Teacher Training Association or by denominational agencies, are available, stress the value of these courses for officers and superintendents, as well as teachers.

Your church leaders will benefit, also, if you survey the potentialities in local evening school classes and pass on suggestions as to courses which will help im-

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Workers will be more likely to make time for meetings that "move right along" with reports, demonstrations, discussion and planning aimed at solving their problems and helping them do a better job.

By observing or working with another leader or teacher who is doing an especially good job, workers gain new ideas and valuable help in doing their own task better. Departmental teachers' meetings afford opportunity for teachers to demonstrate to each other more effective methods of telling Bible stories, teaching memory work and song, etc.

Arranging for a substitute to take her class will allow a teacher to observe methods used by another teacher during the actual class time. Assistant or substitute teachers and officers gain valuable training by being included in the planning and by sharing responsibilities for jobs on which they assist.

Personal counseling with a more experienced leader in church or Sunday school work will often help a worker improve himself. The pastor or superintendent who, when teachers or officers seek his advice, proves a sympathetic and willing listener and helps them see their problem and find its solution themselves, does an important job of leadership education.

Self-rating scales or efficiency quotient tests for teachers, superintendents, officers and pastors, used every six months or so, will help these leaders check themselves on the personal qualifications and responsibilities involved in doing their best in the position they hold.

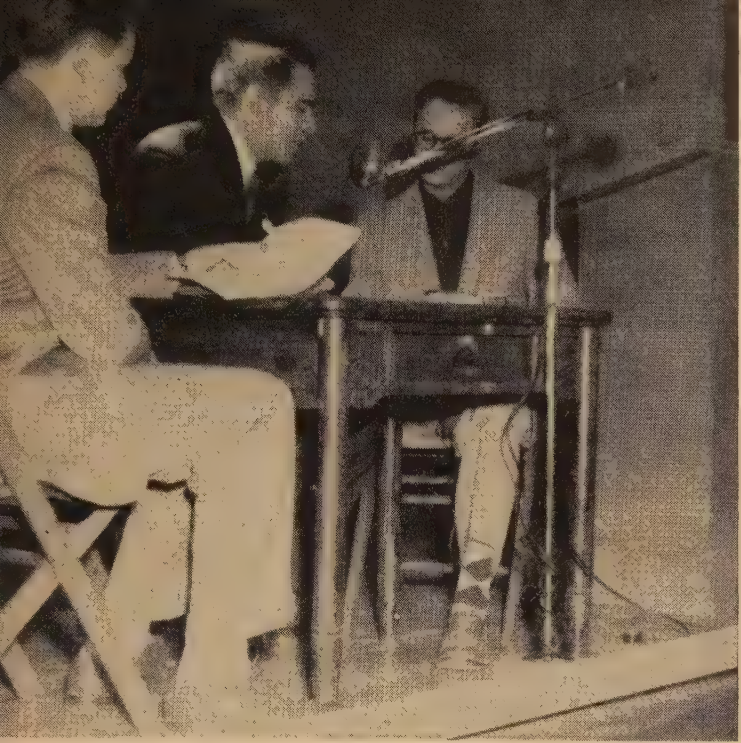
Do all possible to enable your church leaders and workers to take advantage of summer camps and conferences where training sessions in Bible background or methods of teaching and leading are offered. Church folk who cannot attend may provide transportation or care for the families of those who are able to go. Be sure to plan "camp echoes" afterward, so

(Continued on page 64)

This Month's Writers

Included among this month's writers are *Marjorie Ford,* Scripture Press Conventions Staff; *Dorothy Seaberg,* Greater Chicago S. S. Assoc.; and *Ursula Cook,* Evangelical Teacher Training Association.

The E.T.T.A. Textbook Committee, compilers of booklist (page 68), includes *Wallace Emerson,* BIOLA; *Helen Van Horn,* formerly of St. Paul Bible Inst.; *R. Bryant Mitchell,* Open Bible Inst.; *Arlene Peters,* Wheaton College; and *Addie Raines,* St. Paul Bible Inst.



Have a panel, made up of teachers, discuss a current problem.

YOU CAN HAVE

Successful Workers' Conferences

by Dorothy Seaberg

SUCCESSFUL workers' conferences don't just happen. They must be planned as carefully as a successful Sunday school lesson. If you have trouble with your workers' conferences, a run-down on the causes of failure may give the first clues to rectify the matter.

Enemy number one in killing workers' conference (or teachers' meeting) effectiveness is business detail to which teachers are subjected and asked to pass judgment upon. Keeping minutes and wasting hours is a sure way to alienate teachers. Routine matters should be handled by an executive committee with reports given to the teachers for approval. This will eliminate the boredom of business detail.

Enemy number two is the meeting without a purpose. Today most people are "meetinged to death." Teachers will not come to conferences which they feel are not worthwhile, but if you plan a vital program, your teachers will respond.

Enemy number three is lack of variety. By using new methods to point up much-discussed but still much-needed topics, you can make them live again for your teachers.

A fourth enemy which sometimes kills the workers' conference is the defeatist attitude on the part of leaders, which says, "Our teachers never come, so why bother?"

A fifth enemy is the leader-dominated meeting. Encourage democratic procedures and group participation and the workers' conference will take on new life.

But this is the negative side of the workers' conference. Conversely, those who plan their meetings with a vital program to meet the needs of the teachers and of the school usually meet with overwhelming success.

But whose responsibility is it to plan effective workers' conferences? Should this be the sole responsibility of the superintendent?

The answer to this question depends on the size of your school and also the organizational plan which you follow. In some cases the superintendent and the pastor will work together. If there is a Christian education committee, it would be well to keep the workers' conference under their jurisdiction, appointing a committee to work with the superintendent in planning the meetings. Of course, if there is a Director of Christian Education in the church, the director should serve on the committee.

Regardless of who plans the meetings, topics should be chosen which will meet the needs of the workers and of the school. In analyzing the Sunday school, perhaps the committee will discover excessive absenteeism and therefore they will plan a conference on the theme of "reclaiming the absentee." Perhaps they observe a lack of reverence in the school and will plan a conference on "worship in the Sunday school." Other discovered needs which may be dealt with in the workers' conference might be "ineffective equipment," "discipline," "lack of punctuality among teachers," "summer slump," etc.

The workers may submit topics they would like discussed or may choose vital subjects from a check list of many topics.

The planning committee should set up workers' conference topics a year in advance and publicize them. One Sunday school follows the practice of preparing

For Variety in your Workers' Conferences Try These Methods

Outside Speaker—To handle topics of a technical nature or to present an inspirational challenge.

Discussion—For topics of general interest.

Panel Discussion Method—Several teachers discussing a subject, with audience questions and discussion following.

Symposium—Several speakers on various phases of a subject with general discussion following.

Reports of Delegates—Delegates returning from conventions and conferences sharing ideas and inspiration.

Committee Study and Reports — Committees, after study on various problems, submitting reports for discussion, amendment and approval.

Reviews—Reviews of helpful books, magazine or Sunday school articles.

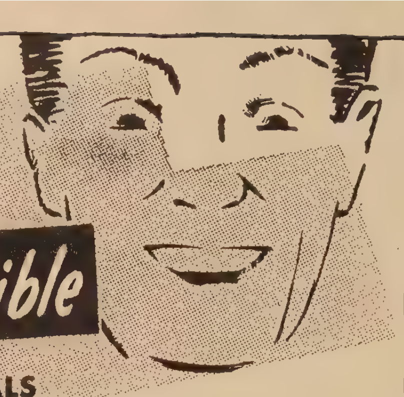
Skits—Used either to present or diagnose a problem.

Visual Aids—Films, filmstrips, charts, graphs or exhibits.

Question Box—Pertinent questions, submitted by workers and answered by a qualified person or group.

Demonstration — Demonstrations on story telling, use of visual aids, etc., conducted by a successful teacher.

Use an outside speaker occasionally.



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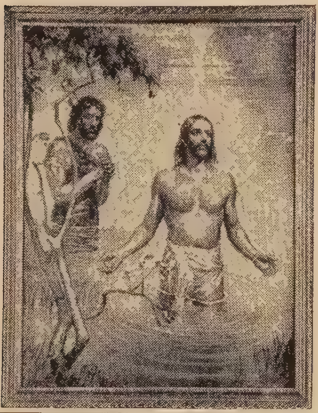

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a mimeographed booklet containing all the topics and dates of meetings and other pertinent information concerning the Sunday school. These booklets are distributed to all officers, teachers, substitute teachers and "in-training" personnel at the beginning of the Sunday school year.

Each topic should be considered individually in the light of what method may be selected to best convey the message of the topic. A variety of methods should be chosen to keep interest alive in the meetings (See the accompanying list). With this initial framework adopted, details may be filled in for each meeting as the time approaches. If special speakers are to be used, they should be secured several months in advance and, if special assignments are to be made to any worker, they should be given out well in advance in order that adequate preparation may be made.

The ideal workers' conference should include inspiration (this may be in the form of brief devotions), instruction (development of theme, for example, "How to prepare my lesson for teaching"), promotion (of the total Sunday school program), departmental planning sessions and fellowship. Some schools have discovered that beginning with a potluck dinner or closing with "coffee time" has been instrumental in getting more teachers out.

If all these principles of program planning are put into practice, your Sunday school workers will come to the workers' conference, not out of a sense of duty but out of a sense of desire, because they cannot afford to miss it! END

LEADERSHIP TRAINING

(Continued from page 62)

that campers and stay-at-homes may share the inspiration and practical helps.

Begin training tomorrow's leaders where they are right now! Plan with teachers and children's leaders to give boys and girls more part in planning and conducting their own programs.

Encourage young people to serve as officers or leaders of their own youth groups, classes or clubs. Make places for them to serve as representatives on church boards or committees. Enlist qualified young people as assistants to officers of church and Sunday school and as substitute or assistant teachers in the Sunday or vacation Bible school.

Begin to enlist new leadership by sharing responsibility. Carry on a continuing drive through pulpit and personal contacts to keep the need for trained leadership before the church as a whole. Survey immediate leadership needs and possible leaders to fill them. "Sell" potential leaders on the worth and importance of the job to be done, outlining clearly what qualifications are necessary and what their specific duties will be. Help them see the ultimate goals in terms of eternity. Offer to plan with them how to begin and carry through their job.

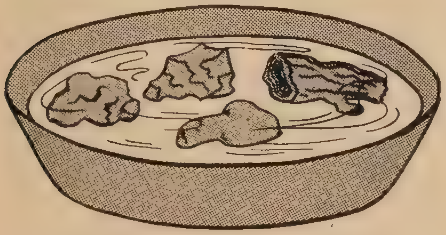
Sharing responsibility is the key that unlocks potential leadership; training "on the job" opens the door through which leaders, old and new, find their way into more effective service for the Lord. END

OBJECT LESSON

Rocks

by Sylvia Mattson

ROCKS made good "nature lessons" for vacation Bible school, Sunday school, or summer camps. A simple lesson which teaches conversion and Christian living can be given with a few stones taken from a river or brook. Since agates, jaspers and petrified stones are found in many rivers, these can be included in the selection. There should, however, be one good size stone of questionable mixture. These stones should contain dust or a small amount of mud upon them. The lesson is as follows:



Washed rocks represent Christians.

Today we're going to look at one of God's creations — that of stones. Stones can be found in all parts of the world. Some of them are precious, while others are just plain stones that have been taken from the river.

Here is a very common stone; the river is full of them. Let's remove the dirt by giving the stone a bath. The water brings out the color and now it's rather pretty. Notice the bands that seem to be cemented together to form the stone. This rock reminds me of a "down and out" person who needs to have his life cleansed by the blood of Christ. Immediately after the cleansing the color in the life appears and God has formed a new person from a faded and sinful character.

Here is a stone (agate) that is more beautiful. This stone is clear and if it weren't for the dust upon it, we could look straight through it. Let's give it a bath, too, and see how it looks. This stone reminds me of a person who has never gone into deep sin. The Bible tells us that *all* have sinned and come short of the glory of God (Rom. 3: 23). But even one small sin can keep a person from heaven. Because of this one sin, this person also needs to be washed in Christ's blood.

Now here is a pretty red jasper. (Any vivid stone will do.) Let's wash it and see how it appears. The color is brighter than before because the water brings out the luster. This stone reminds me of the "nice appearing" person — the society person. But even the society person needs to be cleansed in Christ's blood. Now that we have washed the jasper we'll place it beside our agate.

The next stone is a petrified one. This

(Continued on page 67)

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Start Training Future Leaders

by Bernice Hines

IF YOU were to ask any pastor to name the problems confronting his church, you would probably find near the top of the list, "lack of leadership ability."

Often one or two people do all the public speaking, introduce guest speakers when the pastor is absent, act as master of ceremonies at every church banquet, etc. The church pianist can't take a much-needed vacation because there's nobody to take her place. Although there are many accomplished musicians who could play a classical number with skill which would put the regular pianist to shame, they "aren't used to playing hymns," or "have never played for accompaniment."

Even when asked to sing in the choir, serve on the deacon board or the board of trustees, usher or teach a Sunday school class, people are reluctant to assume the responsibility. Although they really want to serve the Lord, they hold back because of lack of experience. It's something new, something they've never tried, and they're afraid they won't make the grade.

The answer to this leadership problem is training the children to assume positions of responsibility and to put their talents to work in the church.

The place to begin leadership training is with the very youngest group in the Sunday school — the Nursery class. Children, even at the age of three can be taught principles which will make them future leaders. Teach them kindness, unselfishness, consideration of others. Give them small responsibilities such as passing the offering box.

Small children should also be taught to pray aloud. If a child is accustomed, almost from the time he learns to talk, to pray in front of other children, he won't be afraid to take part in prayer meeting when he grows up.

Put talented young people to work.

Older children can be taught leadership in more definite ways. Encourage them to use creative ideas in handwork. Give individual children certain responsibilities, such as straightening up the classroom after class, bringing pictures for the bulletin board or supplying the room with fresh flowers. Let the children hold class elections, and organize committees to plan programs and parties.

Have the Juniors take part in the opening exercises of the Sunday school by reading Scripture or leading in prayer.

Put your young musicians to work. Organize a junior choir and use it often. Never use an adult as departmental pianist if there is a child in the group who can do the job. Even if the pianists make mistakes, the children's singing will carry the song along. This will not only

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give them experience in playing hymns and in accompanying group singing, it will encourage them to keep on with their lessons.

Some churches provide free piano and organ lessons for musically inclined children whose parents cannot afford the instruction — thus making sure they will have musicians in the future. Others hold conducting classes, taught by the choir director, for future song leaders.

Junior church provides an excellent opportunity for leadership training. Use it to give the children experience in praying before a group, Scripture reading, song leading and sometimes even bringing a junior sermon. Some junior churches have their own ushers and deacon boards.

Teen-agers should be given an active part in the work of the church. Use as many as possible as substitute and assistant Sunday school teachers. They, of course, should be in complete charge of their own youth organizations.

Use your talented young people often in regular services. One church has an annual Youth Week, during which the young people completely take charge of the week's services. They provide the entire program for the Sunday evening service, including special music. The "youth pastor" preaches the sermons. They also take on the responsibility of the midweek service, with a young person conducting the Bible study. The highlight of the week is a banquet for the entire church, sponsored and planned by the young people.

Training the youth of your church for positions of responsibility will provide leaders for your church of tomorrow. But more than that, an active part in the program of the church during their "growing up" years will be just one more tie which will bind them closer to the Lord and encourage them to serve Him. END

ROCKS

(Continued from page 65)

stone has gone through some hard testing but it has come through in its beauty. Let's wash it and take a look at it. Hardships never admitted anyone to heaven and so this person must also be covered by Christ's blood.

While I have been talking, the first stone has become dry and has lost its luster. When we dip it again into the water, the luster returns. But if the stone were permitted to dry again, it would once more lose its bright appearance. We could keep dipping the stone into the water as fast as it dries, but that would be a nuisance. There is one other way and that is to keep them in the water, so let's place all the stones in this pan of water.

Suppose we use our imagination a little and pretend these stones are Christians, washed in Christ's blood. The pan will represent the Bible. Each boy and girl can be cleansed daily by the reading of the Word (John 15:3, Eph. 5:26, 27). The Bible teaches you how to live each day so that you will keep your Christian sparkle.

If you are a Christian, study your Bible and you will know God's will for your life. If you are not a Christian, God would like to make you His child today. END

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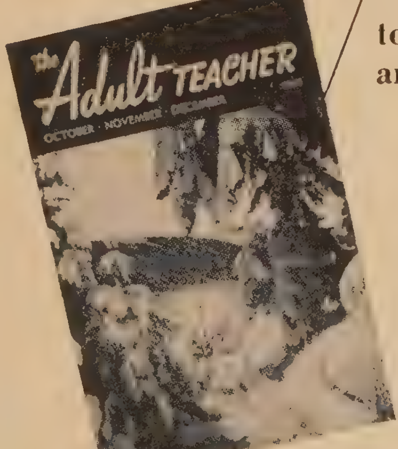

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Key Books for Christian Workers

WHETHER you are a Sunday school superintendent, teacher, Christian education director, church worker or a conscientious Christian parent, you no doubt seek the advice of an authority often.

Of the many, many books written by authorities in Christian education, here are a few "musts" which will be of great help and inspiration in your work. These are selected from recommendations of the Evangelical Teacher Training Association's Textbook Committee. This list is an excellent guide for selections for a church library, as well as for the Christian worker's personal library.

ADMINISTRATION

Church Supervision

Benson, Clarence H. *Techniques of a Working Church.* Chicago: Moody Press.

Publicity

Brown, Richmond O. *Practical Church Publicity.* Nashville: Broadman Press.

Recreation

Jacobsen, Marion Leach. *Good Times for God's People.* Grand Rapids: Zondervan Pub. House.

Santa, George F. *Youth Aid Idea Handbook.* Grand Rapids: Zondervan Pub. House.

Sunday School

Benson, Clarence H. *The Sunday School in Action.* Chicago: Moody Press., rev.

Dobbins, Gaines S. *The School in Which We Teach.* Nashville: Broadman Press.

Jaarsma, Cornelius. *Fundamentals in Christian Education.* Grand Rapids: Wm. B. Eerdmans Pub. Co.

Murch, James DeForest. *Christian Education and the Local Church.* Cincinnati: Standard Pub. Co.

Raffety, W. Edward. *How To Lead a Bible School.* Cincinnati: Standard Pub. Co.

CHRISTIAN HOME

Greenway, L. *Basic Questions about Christian Behavior.* Grand Rapids: Zondervan Pub. House.

Murray, Andrew. *The Children for Christ.* Chicago: Moody Press.

Peck, Kathryn Blackburn. *In Favor with God and Man. Guidance for the Christian Home When Children Are Nine to Eleven.* Anderson, Ind.: Warner Press.

Williamson, Audrey J. *Your Teen-Ager and You. Guidance for the Christian Home When Young People Are Twelve to Eighteen.* Anderson, Ind.: Warner Press.

DEPARTMENTAL SPECIALIZATION

Cradle Roll and Nursery

All Bible Cradle Roll Course. Chicago: Scripture Press.

LeBar, Mary E. *Patty Goes to the Nursery Class.* Chicago: Scripture Press.

Shields, Elizabeth McEwan. *Guiding the Little Child in the Sunday School.* Nashville: Broadman Press.

Beginners

Breck, Flora E. *Success with Beginners.* Cincinnati: Standard Pub. Co.

Hargis, Pauline. *Teaching the Beginner Child.* Nashville: Broadman Press.

Shields, Elizabeth McEwan. *Teaching Beginners.* Nashville: Broadman Press.

Primary

Bryan, Allene. *Primary Sunday School Work.* Nashville: Broadman Press.

Eggleston, Margaret W. *Use of the Story in Religious Education.* New York: Harper and Bros.

(Continued on page 70)

Films will stimulate teachers' interest.

Use Films in Teacher Training

by Ursula Cook

STRANGE, isn't it, that when it comes to visual aids, most teacher training classes don't practice what they preach? Although teachers are constantly exhorted to use audio-visual materials, the teacher training classes which do the exhorting frequently fail to use them.

Adults, even Sunday school teachers, are much like children when it comes to learning. They don't learn merely to gain knowledge; they need to have real motivation, an inner purpose.

So, in teacher training classes, in addition to the good material presented, an attempt must be made to show teachers why they need to learn the material.

One of the means by which teachers can be motivated to want to learn is through carefully selected visual aids. Audio-visual teaching stimulates interest, arouses curiosity and motivates to further learning. If films are used in teacher training classes, more teachers and prospective teachers will attend.

This does not mean that films and other audio-visual aids can take the place of the teacher or the training course. They are not substitutes; they are aids.

Teacher training films should be chosen on the basis of the students' knowledge and needs. Each film should be carefully selected with the plan and purpose of the current lesson in mind.

No visual aid or other material should be used in isolation. There should be a correlation of learning experiences. Other visual material, such as flat pictures, maps, models and objects, can be used in conjunction with films and filmstrips. Discussion, research work, field trips and projects may be correlated with the films.

Specific uses of films and filmstrips should also be determined by the immediate aims of the Sunday school.

1. They might be used *to arouse par-*

(Continued on page 72)

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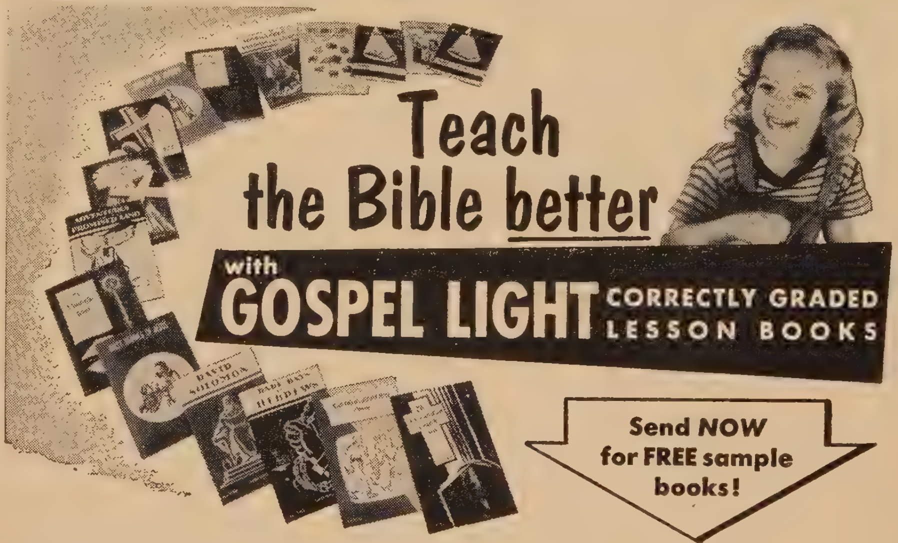
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KEY BOOKS

(Continued from page 68)

Gunderson, Edith M. *Training Your Child for Christ.* Chicago: Moody Press.

Pettey, Emma. *Guiding the Primary Child in the Sunday School.* Nashville: Broadman Press.

Juniors

Davis, Blanche Linthicum. *Junior Sunday School Work.* Nashville: Broadman Press.

Let Youth Praise Him. Grand Rapids: Wm. B. Eerdmans Pub. Co.

Looney, Myrtle Owens. *Guiding Junior Boys and Girls in the Sunday School.* Nashville: Broadman Press.

Trent, Robbie. *A Year of Junior Programs.* Nashville: Broadman Press.

Intermediates

Lambdin, Ina S. *The Art of Teaching Intermediates.* Nashville: Broadman Press.

Lee, Mary Virginia. *Intermediate Sunday School Work.* Nashville: Broadman Press.

Past, Mary Elizabeth. *Intermediates' Worship Programs.* New York: Fleming H. Revell Co.

Verkuyl, Gerrit and Garner, Harold E. *Enriching Teen-Age Worship.* Chicago: Moody Press.

Young People

Bavinck, J. H. *The Impact of Christianity on the Non-Christian World.* Grand Rapids: Wm. B. Eerdmans Pub. Co.

Orr, William. *God's Answer to Young People's Problems; Answering College Students' Problems; The Key to Success in the Christian Life; How to Be a Happy Christian; How to Know the Will of God for Your Life;* and *Love, Courtship and Marriage.* Wheaton, Ill.: Van Kampen Press.

Overton, Grace S. *Living With Teeners.* Nashville: Broadman Press.

Adults

Dobbins, Gaines S. *Teaching Adults in the Sunday School.* Nashville: Broadman Press.

Jacobson, Henry. (ed.) *Bible Knowledge.* New eight-year course covering the whole Bible. Chicago: Scripture Press.

Extension

Watts, Joseph T. *The Extension Department of the Sunday School.* Nashville: Broadman Press.

EVANGELISM

Barrett, Mrs. E. P. *Manual of the Certificate Course of the Evangelical Teacher Training Association.* Chicago: E. T. T. A.

Caldwell, I. S. *Our Concern Is Children.* Anderson, Ind: Warner Press.

Coleman, Frank G. *The Romance of Winning Children.* Cleveland: Union Gospel Press.

Evans, William. *Personal Soul Winning.* Chicago: Moody Press, rev.

Torrey, R. A. *How To Work for Christ.* New York: Fleming H. Revell Co.

Zwemer, Samuel M. *Evangelism Today — Message Not Method.* New York: Fleming H. Revell Co.

METHODS OF TEACHING

General

Campbell, Doak N. *When Do Teachers Teach?* Nashville: Broadman Press.

Dobbins, G. S. *Improvement of Teaching in the Sunday School.* Nashville: Broadman Press.

Eavey, C. B. *Principles of Teaching for Christian Teachers, The Art of Effective Teaching.* Grand Rapids: Zondervan Pub. House.

Fakkema, Mark. *How to Educate Children Mentally.* Wheaton, Ill.: Van Kampen Press.

Price, J. M. *Jesus the Teacher.* Nashville: Broadman Press.

Story Telling

Eggleston, Margaret W. *Thirty Stories I Like to Tell.* New York: Harper and Bros.

Schmieding, Alfred. *Teaching the Bible Story.* St. Louis: Concordia Pub. Co.

Talbot, Gladys M. *Forty Stories for You to Tell.* Chicago: Moody Press.

Vos, Catherine F. *The Child's Story Bible.* Grand Rapids: Wm. B. Eerdmans Pub. Co.

Visual Aids

Mathewson, Lester B. *The Illustration.* Minneapolis, Minn. Burgess Pub. Co.

Rogers and Vieth. *Visual Aids in the Church.* Nashville: Broadman Press.

MISSIONS

Culley, Paul G. *Manual of the Certificate Course of the Evangelical Teacher Training Association.* Chicago: E. T. T. A.

Edman, V. Raymond. *The Light in the Dark Ages.* Wheaton, Ill.: Van Kampen Press.

Glover, Robert H. *The Progress of World Wide Missions.* New York: Harper and Bros.

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Training Plan Pays Off

"WINNING a Sunday school contest does not happen by just putting forth special effort during the six weeks of the contest," says Superintendent Julius Zink, of the Covenant Community Sunday School, Detroit, Mich. His Sunday school, in its 11 years of experience with contests, has found that it takes systematic, day by day, month by month hard work.

Yet for six consecutive years, ever since the first Christian Life Sunday School Contest was held, the Covenant Community Sunday School has entered, and has recorded substantial gains each year.

This year they went from a previous year average attendance of 813 to a peak contest attendance of 1,292. Their contest average of 1,098 gave them a 35 percent increase and won the 3rd prize in Class A in the Christian Life Contest.

Experience has taught the leaders of the Covenant Community Sunday School that although various promotional plans and gimmicks may be effective in getting children to come to Sunday school, it takes dedicated teachers, trained in the art of teaching, to keep them there.

Therefore one of the chief objectives of the Covenant Community Sunday School is to stimulate teachers and workers to be more qualified and willing servants of Christ. One way of doing this is their regular, intensive teacher training course.

One of the chief reasons for the steady attendance rise in the Covenant Community Sunday School is its systematic plan of visitation. This is not carried on at contest time only, but is a part of the school's regular program. Two evenings of each week are spent in visitation. On Monday nights, absentees are contacted. Before going out, the visitation group meets for dinner, during which reports are given on the previous week's work, number of phone calls and other contacts made, etc. Thursday evenings are spent in making new contacts.

The contest itself was launched with a "Pep Rally Banquet," for teachers and workers. The Sunday school made good use of the mails in publicizing the contest, sending personal letters to staff members and church members and cards to visitors and absentees. Special announcements were made in all church services, in the church bulletin and in the local papers.

During the contest, gospel films were shown in some of the departments and a gospel magician was engaged for one Sunday. Inter-class contests were carried on.

Although these and other promotional methods used proved successful, Superintendent Julius Zink maintains that the advance preparation and the regular Sunday school promotion program are the real secrets of success.

Zink says of the contest, "It goes without saying that more pupils are enrolled in Sunday school; that it is necessary to recruit more teachers and workers and

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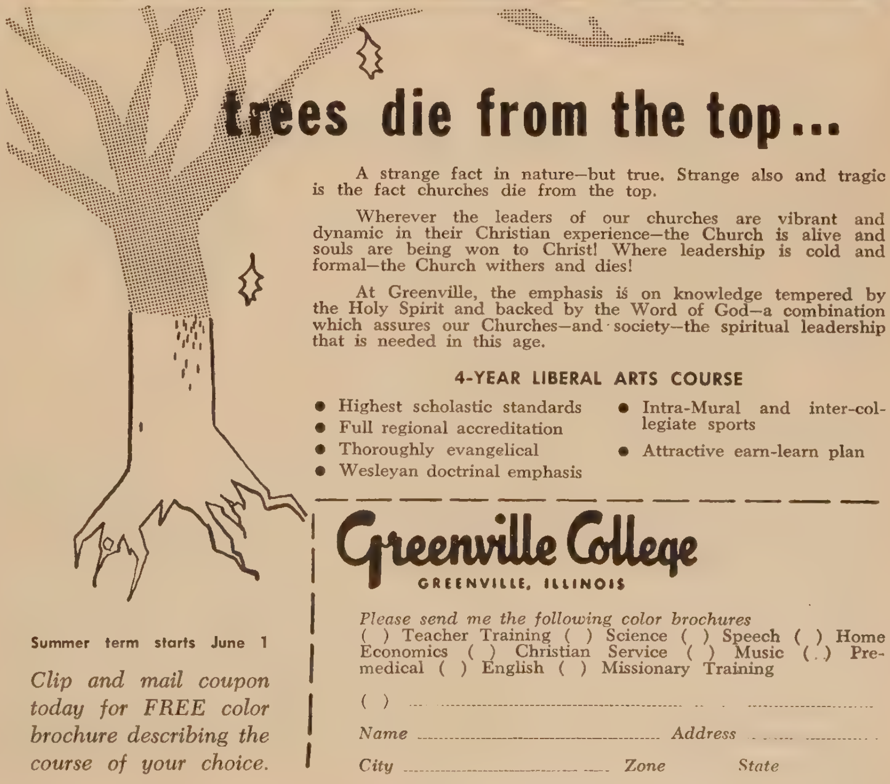
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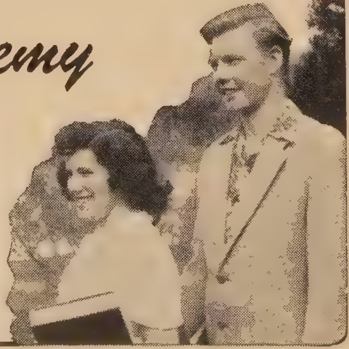


that while doing this labor of love for the Lord, the workers and teachers grow in grace; and that the spirituality of the Sunday school and church is raised to a higher level; and most of all, more souls are won to the Lord Jesus." These results more than compensate for the hard work the Sunday school contest cost the Covenant Community Sunday School. END

TRAINING FILMS

(*Continued from page 69*)

ents and teachers to a sense of their responsibility for Christian education of children. The films, *For Every Child* (Broadcasting and Film Commission, National Council of Churches), *Their Future Is Yours* (Family Films) and *As the Twig Is Bent* (Concordia) may be used for this purpose.

2. Films effectively *create interest in a proposed course* of study. For example, a church group may feel the need of training for evangelism. A special evening of fellowship may be arranged at which time a film, such as *Reaching from Heaven* or *The Power of God* (Concordia Films), may be shown, followed by an appropriate hymn of dedication. The proposed course may then be presented and prospective enrollments taken.

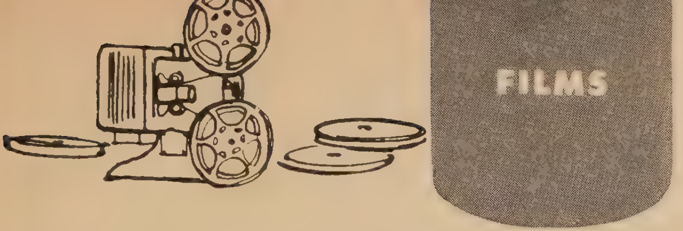
3. New units of study may be introduced by films. If a course in teaching methods is planned, the film, *No Vacant Chairs* (Moody Bible Institute), may be effectively used in the first session. (*Successful Teaching,* a series of eight correlated filmstrips, will prove valuable aids in succeeding class sessions.) A course in Bible may be introduced by a film showing the origin and history of the Bible.

4. The most effective results are attained when films and slides are used as an *integral part of a well-planned lesson.* They should never be used to entertain, but should be shown when they can make the learning situation more concrete than other available material. Nothing but a trip to Palestine can make Bible history and geography more real and living than films or filmstrips, such as *The Land of the Book* (Religious Films), *Encyclopedia of the Bible Life* (Harper Brothers), *Two Thousand Years Ago* or the *Map Series* filmstrips on the *Life and Journeys of Paul* (Cathedral Films).

For illumination of Bible text, beautiful color slides are available on both Old and New Testaments (Nelson Bible Co., Standard Publishing Co., and others). Types in Exodus and Leviticus are explained in the *Tabernacle in the Wilderness* (Tabernacle Pictures). Excellent films on child psychology and methods of teaching, prepared by state health and educational departments will vitalize courses in child study and methods of teaching. A few valuable audio-visual aids are available for departmental work and Sunday school administration.

Christian educators should use these valuable teaching aids to insure an effective training program.

(Further information concerning films and filmstrips available for specific phases of teacher training may be obtained by writing Christian Life Magazine.) END



YOU CAN USE EFFECTIVELY

HARRY BRISTOW
editor

Film Faces Challenge of Germany

THE eyes of the world are focused today on Berlin, Germany; a divided city, where godless Communism and Christianity come face to face. Conscious of the threat of Communism, the Providence Bible Institute in Rhode Island sent Dave Ferrin to Berlin for a first hand story of the situation. During this trip, the revolt in eastern Berlin of June 17, 1953 took place. The films and information gathered bring to the screen the PBI release, *Revolt in Berlin.*

Dr. Howard W. Ferrin, president of PBI, states in the introduction of the film the purpose of the production — to inform and enlighten Christians to the ruthless character of Communism.

The story centers around Chris Knowland, a former reporter for *Stars and Stripes*, now a student at Providence Bible Institute. A visit to Berlin by Chris has a dual purpose; to secure material for an article and to see Erika Reiner, a German girl he met during the war. She has since become a Communist.

In Berlin they witness the revolt, refugee lines, food lines and Free German Youth Camps. One incident finds them held by eastern sector police and finally released after interrogation and destruction of films they had taken.

With a heart desire that Erika might find Christ as Savior, Chris arranges for her to meet Frau Hiller, a former Communist, now a Christian. Listening to her testimony, Erika begins to see her need of Christ. A border incident, in which a mother is shot and left to die, finds Frau Hiller rushing to comfort by reading the Bible to the victim. Angrily the Communist woman guard seizes and throws away her Bible. While the Russian soldier covers her with a gun, threatening imminent death, Frau Hiller takes the small orphaned child and disappears behind the iron curtain. This incident stirs Erika to see that Christ is the answer and she expresses her desire to accept the Lord Jesus Christ as Savior. The film ends with Chris and Erika at PBI, preparing to return as missionaries to the refugee Germans.

Former Communist witnesses for Christ.

This film has everything I have been looking for in a gospel film. The producer has very cleverly edited the film to enclose a story around up-to-date news events. The coverage of the Berlin revolt is the real thing. Most of the footage is exclusive with the producer. At last we have a film that gives the positive approach to Communism. Too long have we hedged away from what Communism really is. The way to defeat Communism is through transformed lives indwelt by the Lord Jesus Christ. Running time, 63 minutes in black and white.

■ Films in series form have been well received in many places. I am certain that the "Old Testament Series" released by Forest Lawn Foundation will be equally welcomed. There are thirteen titles in all; *Exile From Eden, Noah and His Family, Hagar the Egyptian, Isaac and Rebekah, Jacob and Esau, Jacob and Rachel, Flight from Haran, Return to Canaan, The Story of Joseph, Joseph the Slave, Joseph the Prisoner, Joseph the Governor and Reunion in Egypt.*

The stories on the life of Joseph top them all. As the stories unfold, I have found the audiences anticipating the next edition. The core of each story is scriptural. Films are to be used in succession. However, each story is complete in itself and can be used separately.

All departments of the church should find the films useful. These are Crusader Film productions, each running approximately 27 minutes in black and white or color.

■ A most difficult problem is comforting the bereaved at the death of a loved one. This is most evident with those whose faith is not well grounded in the Word. *The Flickering Flame* in the "This Is The Life" film series of Concordia Films gives a most practical and scriptural solution. A father, stunned at the loss of his son, is brought to himself through the ministry of the Word of God by a faithful pastor and the Christian counsel of the Fishers.

The film is a tear-jerker but is sure to drive the roots of the believer deeper in the faith as we hear the eternal words of the Savior, "I am the resurrection and the life . . . because I live, ye shall live also." Running time, 30 minutes in black and white.

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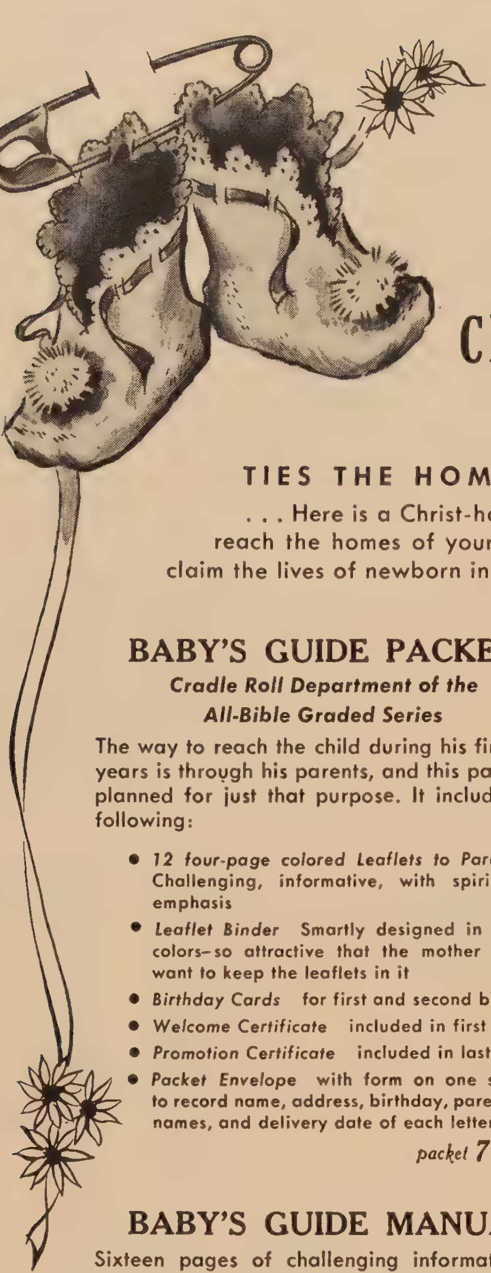

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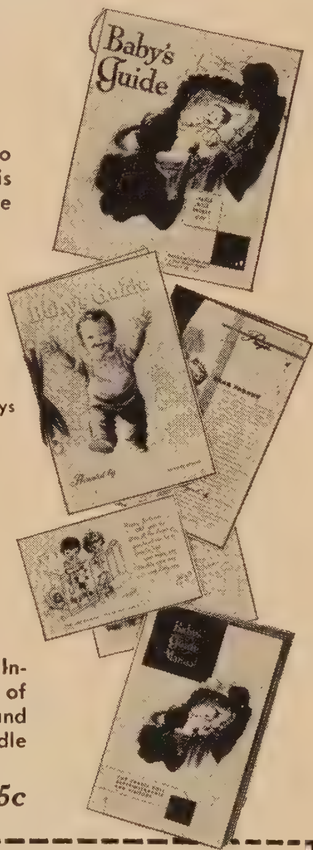

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■ The study of types of Christ in the Old Testament has always been a most interesting subject. It becomes more so in the recent release of Evangel Films' *Shadows of His Glory*. The film features Dr. Edmont Hains of Winona Lake, Ind., and his model tabernacle. It begins with Moses receiving the instructions and specifications of how to build the wilderness tabernacle. From here on Dr. Hains explains in detail the tabernacle and its comparison to the Lord Jesus Christ. A story is woven through the film about one who found Christ through Dr. Hains' message. The film was designed for evangelism, but the believer, too, will find the message most helpful. Running time 50 minutes in color.

Other Productions in Brief: These films have been reviewed by CHRISTIAN LIFE editors. They are listed for your reference. Acceptable as listed.

Design for Tomorrow — Great Commission Production. A promotional film for the Northwestern Schools, Minneapolis, Minn. 16 mm. sound, 45 minutes, color.

Faces of India — Produced by Missions Visualized for Conservative Baptist Foreign Missionary Society. Reveals work of CBFMS in India. 16 mm. sound, color.

Bill's Decision — Released by Church of Brethren. A temperance education sound filmstrip for use with Juniors and Intermediates. 78 frames, 35 mm. color, 33⅓ rpm.

Personal Work Filmstrips — Broadman Productions — Titles: *He That Reapeth, White Unto Harvest, Ye Are Witnesses, Words of Life.* Suggested for personal work classes. 35 mm. black and white.

END

How To Be Saved

THE late President Roosevelt said, "The only thing we have to fear is fear itself."

The Bible says, "Perfect love casteth out fear." That Perfect Love is found in a Person Who has the power to remove hate, pride, greed and lust, because in Him only are found the attributes of perfection.

If you do not know this Person, you can never know peace and freedom from the harassing cares and worries of life.

If you are without the comforting presence of this magnificent Individual Who is able to give you life for death, you will want to know how you can gain His friendship and protecting power. The Lord Jesus Christ is His Name, and He invites you to leave your darkness and enter into His light. Your future days will then follow the pathway of righteousness which leads to life eternal, there to dwell in the House of the Lord forever.

Further information about this One Who freely gives rest and peace to those who seek, can be had by writing How To Be Saved, *Christian Life* Magazine, 434 South Wabash Avenue, Chicago 5, Illinois.
—The Editors.

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STOLEN GOLD

(Continued from page 31)

a stable young man, sincere and dependable. But the robbery and squander of four thousand pesos (which in U.S. money, would be about $1,330) was no small matter. He told Eliecer to write the gold mining company and explain, while he would write a covering letter certifying to Eliecer's present character.

When the reply came, Eliecer and Tom opened it with trembling hands. Yes, said the company's officials, it was indeed a serious offense, and for the sake of society restitution must be made. Eliecer must also make complete and detailed confession of how and what he stole.

But then followed a paragraph which, in modern-day Colombia, seemed a miracle. In a country which persecutes the evangelical church, which has done everything within its power to shut out the Gospel of Christ, the gold mining company wrote these amazing words:

"We believe Sr. Benavides should make restitution for his ill-gotten gains, but . . . surrendering these material goods to you for use in doing for others what has been done for him."

Not only complete pardon for his crime, but asking that the restitution money be put into the work of an evangelical Bible school in the very heart of enemy territory! Eliecer and his missionary teacher fell to their knees in gratitude to a God whose forgiveness knows no bounds. END

COACH

(Continued from page 23)

kind of a discussion will surely give a teacher with any conviction the opportunity to say, 'I'll take my beginnings with God!'

"The Reformation is in the history books with opportunities there for discussion of the Christian principles and teachings."

Then, beside the classroom, there is the challenge of individual counsel with bewildered and confused high school students.

"They often want to talk and discuss vital issues in their lives with someone they respect and trust," Adam has found.

Youngsters find themselves welcome at the Adam household, too, where Mrs. Adam is a deserving partner in the effort to be of spiritual help to students. Their own two children are Tim, a sophomore in high school, and Karin, still in the grades.

"After we have had a chance to help a boy or girl, we encourage them to 'hang around' with the right kind of

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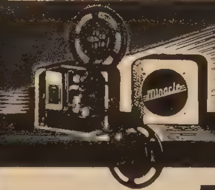

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company and in the right kind of places," the instructor-coach observed.

Then he confesses frankly that he learned that advice from his wife, while she was still Alpha Berggren and he was a student at the University of Minnesota before their marriage.

"I was born in Germany, and came to Minnesota with the rest of our family in 1920," he recalls.

He accepted Christ as his Savior in a German Baptist church in Minneapolis. "But I wasn't too sharp. Like lots of young people, I found it easy to do the things other people were doing," he admits.

But having met Alpha, who even then was a "practicing" Christian, Bill took her on a date and it turned out that cocktails were being served.

"It seems strange to tell of it now, but I had a cocktail like the rest of the fellows—but not Alpha. On the way home, she was kind enough to put me in my place and spell out her own convictions.

Adam feels at home in the pulpit.

"She said, 'Bill, I think you are a nice guy, but you'll have to make up your mind which crowd you are going with. If you intend to continue on as you did tonight, it's time for us to part company, because I'm a Christian and I intend to live like one.'"

Bill says he had a lot of heavy thinking to do that night, but it wasn't long before he said to himself, "Boy, there's a girl with real principle and Christian character that doesn't wear off—better not let her get away!"

At that, it took him five years before he could swing the marriage!

Today Bill stands before his history classes and his athletic squads as a Christian without apology.

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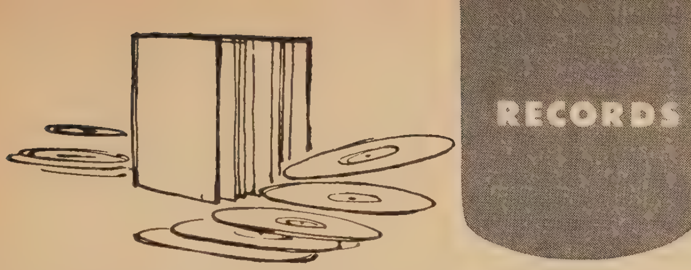

WENDELL LOVELESS
editor

FOR TEACHING OR YOUR LISTENING PLEASURE

New Discs Show Outstanding Quality

I'M REALLY enthused about a brand new line of pressings, distributed by Van Kampen Press of Wheaton, Ill., bearing the Singtime label. The pressings are made by RCA Victor, always a guarantee of top quality from a manufacturing standpoint. But that isn't all that makes these new discs absolutely tops. They are beautifully produced, and concerning microphone placement, musical arrangement, good taste, choice of selections and vocal and instrumental excellence, I cannot say enough in praise of them.

In addition to these, Van Kampen is planning an entire line of records. Herman Voss and Dick Anthony, who know about as much in that field as anybody in sacred recordings today, are having much to say about production. Bill Pearce and Dick Anthony have combined their fine voices for John Peterson's lovely song, *Over the Sunset Mountain*, and Dick has arranged a background of ladies' voices, as well as a small instrumental accompanying group, for this and all of the numbers which he and Bill Pearce record in this set.

This kind of production is a tremendous lift to the whole department of sacred recordings and a great relief from the "anything goes in gospel music" attitude which is apparent in many pressings we receive. These two singers team up also for *In the Garden, It Took a Miracle, Nailed to the Cross,* Norm Clayton's *Wondrous Love,* and *Day by Day.* Pearce sings *No One Understands Like Jesus,* another of John Peterson's compositions, and Dick Anthony gives a tenor version of *Follow, I Will Follow Thee.*

Then there is the deep, smooth, sincere voice of Lorraine Morrison, with Tedd Smith accompanying. Although there is authority to Mrs. Morrison's work, there is no ostentation. You will love *Wonderful, Marvelous, but True; My Friend; It Took a Miracle; Satisfied; I Do, Don't You;* and *Jesus Is Always There.* Don't overlook this new Singtime line!

■ I have just heard some discs which Super Recordings have made of the Joint Heirs, a small group of four voices and instruments from Aurora, Ill. They use guitar and accordion for accompaniment, and the voices are heard in various combinations. Some of these people have had professional experience in musical lines and a year or two ago they turned their lives and talents over to the Lord. They certainly know how to make their musical arrangements interesting as they put them on wax. There are four sides ready now, and more are coming in the near future. You'll like the Joint Heirs singing and playing *Each Step of the Way, My Testimony, Jesus Alone, Why Should He Love Me So?* and *He Bought My Soul at Calvary.*

■ It is wonderful to see the interest RCA Victor is continually taking in the work of George Beverly Shea, and the splendid production they give to his songs. I am sure that Victor realizes that in Shea they have a most valuable asset. No one quite reaches him in ability to project the message of the type of songs he chooses to sing. He has now recorded *Now I Belong to Jesus* by Norman Clayton, and *My Cathedral* by Don McNeill.

RCA Victor also has just released a disc of Paul Mickelson (Billy Graham's organist) playing two standards, *In the Garden* and *The Old Rugged Cross.* The usually fine Mickelson treatment is enhanced by the fact that he plays these on the Radio City Music Hall pipe organ. He takes full advantage of his opportunity.

■ Corner Stone Productions are in the capable hands of Eddie and Beverly Dunn of Hollywood, Calif., and they have made real strides recently in the selection and arrangement of some excellent songs. Their verve and restrained enthusiasm is truly refreshing. For example, the Evangelaires, a quartet consisting of Eddie, Beverly, John and Linnie Olson, doing *I've Got that Old Time Religion in My Heart,* is outstanding. While I don't like the word "religion" applied to Christian faith, there is a good thought behind the song.

On the other side is Stu Hamblen's still popular *It Is No Secret.* Piano, string bass and guitar are used to support the singers, and the effect is quite pleasing. Bob Andersen, an organist who has the most original ideas of arrangement I have heard, does some interesting things with *Onward, Christian Soldiers* and *Ivory Palaces.* I am sure you'll like this 78 RPM disc. Ted and Gloria Roe, singing *Mansion over the Hilltop* and *When We See Christ,* use good taste in presenting the message. And a baritone voice which you'll find very satisfying is that of Pat Serrapica, who sings *It's Real* and *I've Discovered the Way of Gladness.*

■ I'm wondering how many, during the past few months, have had opportunities to go on the air with disc-jockey radio broadcasts, using sacred recordings. I wish that those who would drop me a line and tell me about it, so that I may pass the word along to our readers for their encouragement. END

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POCKETFUL OF DREAMS

(Continued from page 33)

swallows flitted around the eaves. She pointed them out to him. The barn would be all right with a little fixing. She pointed to a small church beyond a hill. "My church is handy," she said. "By the way, they are having services there every night this week." She stood looking at the church spires. "God speaks to us there and He gives us peace in our hearts. It's so wonderful it's hard to describe."

They went back inside the house. He sat in the rocker beside the window and entered the rest of the information in his book. The girl poured him a glass of cold milk.

"Look," he said analytically, "Miss Fosdick, you're not just selling a house." He set the glass on the table. "You're selling your heart . . . ."

The girl looked down at her hands. "Sorry," she confessed. "This was Grandmother Fosdick's house. She left it to me last year. I used to come here on visits all my life—picked flowers, slid down the railing, read the Bible."

Jane Fosdick took a deep breath. "It was beside that rocking chair," she said quickly and quietly, "That I accepted Jesus as my Savior when I was 17. That's why I know I was right in calling your real estate company. I pray about things and Jesus always leads me right. He is a wonderful Savior. He has forgiven my sins and made me a Christian."

"How much are you asking for the place?" he asked.

"Ten thousand. I have a job waiting for me in town. I'm moving there. I had beautiful hopes for this place. That's not much for ten acres—and a whole pocketful of dreams—complete with star."

He drove slowly back to town. The quietness still lingered in him. He calmly tried to dissect the quietness to see what it was made of. He had never met such a girl.

He gave a brief report of the house to Jordan. He left out the star, the bluebird and the peace of the place.

A few days later Jordan called him into the office. "Rollins, I have a client for that Fosdick place in the country. This is Mr. Gotterman."

He stood looking at Mr. Gotterman. Mr. Gotterman was short and fat. He wouldn't understand about bluebirds and stars nor a girl who had Christ as her Savior. Gotterman owned a couple of night clubs. He had been looking for a place outside to open up an out of the way bar—with no limits.

"Mr. Gotterman," Brad told him on the way there, "you don't want to buy that place."

Mr. Gotterman looked at him in sur-

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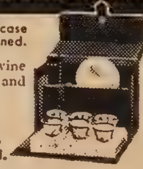

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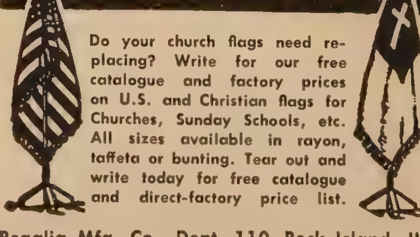

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prise. "No?" he asked in amazement.

"Too far out," Brad said lamely, "much too far."

Miss Fosdick answered the door when he rang the bell. She had on a green dress. Her hair was tied back with a green ribbon. "This is Mr. Gotterman," Brad said. "He came to look at the place."

"The ceiling needs fixing," Brad told him in the kitchen.

"The living room needs painting. The floors are just soft wood," he told him desperately in the living room.

"The bedrooms are quite small," he told him in the bedrooms. Miss Fosdick looked startled. Brad felt startled himself. Here he was trying deliberately to lose a real estate fee for himself and lose a sale for Miss Fosdick as well. But he kept on telling Mr. Gotterman the defects; he showed him the sill under the kitchen which should be replaced and the driveway which needed gravel.

But Mr. Gotterman liked the place. He'd make a swimming pool near the apple tree. He'd cut down the apple tree, too. He'd tear down the barn and build a riding stable. He'd tear a partition out, pine panel the living room and install a bar.

Brad's heart sank. He knew Grandmother Fosdick wouldn't like this. He stood with an odd expression on his face—staring at the framed motto, "Christ is the Unseen Head of this House." "All right," he said, "we'll go back to town and finish this deal."

They went back to town. Gotterman said, "Consider the deal closed." He'd probably drop by the next afternoon.

Brad called Jane Fosdick's number. She answered the phone. She sounded as if she had been crying. "I guess it's sold, Miss Fosdick."

Brad knew it wasn't just the house he was interested in. It was Jane Fosdick. "Miss Fosdick," he said slowly. "I'd like to see you again—er—er could you look me up after you leave there—if I can do anything for you?" He wanted to tell her how much he thought of her, that his heart felt upside down whenever he saw a bluebird, that he wanted to have that same peace that she had. He wanted to tell her about the hunger in his soul—a hunger for forgiveness. All he did say was, "We like to keep in touch with our clients."

"Thanks," she said and hung up.

He spent most of the next day showing a store building on Main street. He left Jordan to finish the sale with Mr. Gotterman. Late the next afternoon Jane Fosdick called him. "Mr. Gotterman was out here early this morning," she said. There was excitement in her voice. "He had a couple of men with him. They decided it was a little too far out!" She sounded as

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if she were laughing. "It came out that way because I prayed about it! You don't know of any client, Mr. Rollins, who might show a little more interest in the apple tree—and the violets in the pasture—and all my stray memories and some of my dreams?" she asked.

"I think I know of someone, Miss Fosdick," he said carefully. "Do you mind if he comes out to look at it?"

"No," she said, "send him out."

An hour later Brad stood on the porch and rang the bell. She came to the door.

"Didn't he come?" she asked.

"He's here," Brad said quietly.

"You mean *you*?" she asked.

Brad stepped into the kitchen. He wondered how he was going to say what he had on his heart. He saw her Bible on the table beside the rocking chair. He picked it up and held it tightly in his hand to give himself courage. He might as well get to the point.

"You have something I never owned," he admitted honestly.

The girl looked more surprised than ever.

"You have," he said, "peace in your heart." He met her steady gaze. "I'm glad you weren't afraid to tell about it the first day I was here."

The girl looked at the Bible he was holding in his hands. "I almost didn't," she said slowly, "but I felt God wanted me to."

"You said your church was having special services," he went on determinedly. "Could a fellow fix up his old life and find Jesus there?"

There were tears in her eyes. "A fellow certainly could," she told him.

"Then I'm going to be there," he said, "tonight."

She followed him to the porch. "About the house . . ." he said, "I thought I might buy the place myself. I've always had a crazy dream that I wanted to raise chickens."

He stopped at the bottom of the steps. "And tell the bluebird," he said with a slight smile, "that he won't have to move."

He walked out to his car. "I feel my life is going to be better from here on," he said. "All the clean, noble dreams I've had are going to be coming true—as soon as I can get square with the Lord and let Him go with me from now on. You'll be there tonight, too?" he asked.

"Yes," she said.

He closed the car door and spoke to her through the open window. "I feel good," he told her, "that I met a girl who wasn't afraid to say what she believed—good that I've got a place to carry out that old dream of raising chickens. In fact, I've just acquired a whole pocketful of dreams!" END

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(Continued from page 21)

ers in the Primary, Junior, Intermediate, Senior and Adult sections have attended Christian schools.

A little girl, brutally murdered in our area a year ago, had been a member of our Sunday school. Her teacher, a seminary grad, had been able to get the message of God's care and love across to this little girl just two weeks before the tragedy.

In a sense, most of our teachers have gone to a "Christian school" because they have taken advantage of courses offered in our church's evening Bible school. One of the courses, "Science and the Bible," was taught by seven young men from Columbia University, all of whom had attended Christian schools. All teachers who have given courses in our evening Bible school have been accredited by the Evangelical Teacher Training Association because of their previous training in Christian institutions. Yes, our Sunday school has benefited from evangelical seats of learning.

Both of our two young people's advisors have spent years in Christian schools. The young man, who had been asked to help when the youth group was at low ebb, went to Christian grammar and high schools in New Jersey. His sound advice and spiritual guidance does much to lift our youth in numbers and spirituality. Another young lady was invited to assist. Recent grad of a Christian college, she has brought excellent leadership to the group.

When a constitution was needed for the youth society, college experience proved invaluable in the formulation of by-laws. Those who have enjoyed fellowship in Christian schools know the value of Christian socials. These advisors also have plenty of good ideas which help to enliven the youth meetings. For a while, our junior youth society was led by two girls who put their many college tips to good use.

After young people's comes the informal evening service. I thought of the gentleman who leads the initial portion, a recent grad of Bible school, who shows the result of his years of study in his choice of hymns and the continuity of remarks between them.

As my mind moved on to Monday night, I thought of the nights our young people take charge of the Jerry McAuley mission service near Times Square, New York City. Often our speaker will be someone who has attended a Christian school. Partially through their influence, two of our high school fellows have been inspired to give the main message.

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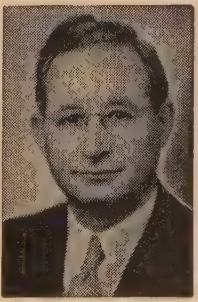

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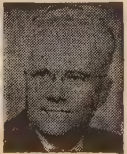

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volved in two organizations, one in the church and the other outside. Pioneer Girls was re-started, after a few years' lapse, through the enthusiasm and vision of a lady who had a term in Bible school. A helper at the Colonists Tuesday night meeting, which caters to girls in upper grade school, also attended Bible school.

Also Tuesday night, High School Born-Againers meet in private homes. Probably few other organizations have done so much to build up our youth in numbers and faith as Hi-B.A. We have several coming to our Sunday school who were converted through our young people in Hi-B.A. When I thought of the two staff leaders who have spear-headed Hi-B.A. in our county since its start three years ago, I noted that these two fellows had both graduated from Christian schools, where they doubtless learned a great deal about how to deal with high-schoolers. Three of our last year's Hi-B.A.-ers are now in Bible school. Two more plan to go to Bible school.

Thinking of the mid-week meeting, I remembered that this week it was given over to the All-Church Missionary Fellowship, a group for all people of the church to promote missions. Missionary interest in our church has been spurred by the fact that two of our members are now serving, one in Japan, and the other as a home missionary under Child Evangelism. Between them, they receive more than $2,500 of our missionary giving. Both are graduates of Christian colleges or seminaries, which helped fit them for their present task.

The choir practices Thursday night. From time to time some who have gone to Christian halls of learning join the choir. Their ability to read music has been an asset to the choir leader. One girl, who sang in the official trio of her seminary, helped organize a girl's trio in our church.

Three teachers for our Friday afternoon released-time classes can claim previous residence at Christian schools.

Our Married Couples' Fellowship meets bi-monthly on Friday nights. Both presidents for the last two terms have been fellows who went to a Christian college.

So as I sat there that Sunday morning, thinking through the services of the week, I thanked God for Christian schools on all levels — and the indirect blessing they had brought to our church. I also thanked God for every worker, who, without opportunity to attend such schools, gave of time and strength to promote the Lord's work here. Because of diligent study of the Word, some really had, in my opinion, the equivalent of Bible school training.

Naturally, we also profit much from close proximity to Nyack and Shelton

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Colleges. Our organist and minister of music teaches at Nyack, six miles away. When our newly organized ladies' class needed a competent teacher, we invited Nyack's dean of women to take the task. Two of their faculty have instructed courses in our Evening Bible school. The girls who have charge of our pre-school junior church are students there. Once a month their top vocal and instrumental groups give special music in our evening service. Because of the many missionary children at Nyack, we can always rely on the school for missionary speakers for our Sunday school.

Likewise, Shelton College, 17 miles away, in its brief year as our neighbor, has provided special musical groups from time to time. Three of its faculty have given special lectures to our mens' class and young people. A series of messages on witnessing was presented to our midweek meeting by its counsellor of women. Students from both schools are attracted to our evening services when we have special programs, often helping to fill up the church. Because a crowd draws a crowd, their presence begets enthusiasm. A recent Sunday evening counted 17 Sheltonites and 25 Nyackers.

A man may grow *in* his coat but not *into* his coat; he must first get it on. Just so, a man may "grow *in* grace," but not *into* grace. A man may swim *in* water, but not *into* water.

—*Christian Witness.*

Few churches have such a favored location. In fact, the average church is far from any Christian school. Yet, most churches can profit from Christian institutions of learning, though hundreds of miles away, by cashing in on the training of its members who have spent years or terms away at such schools, and by inviting gospel teams and choral groups from Christian colleges to come for a service.

As I contemplated the summer schedule of guest groups, I knew that our official board would want again, as every year, some trio, quartet or choir from a Christian school to come for a service. The personal presence of these young people giving testimonies and rubbing shoulders with our young people does more to inspire them than a dozen catalogues listing the school's curriculum and regulations. I recalled that when our own young people had been home at Christmas vacation and had taken part in the New Year's Watchnight service, it had been a spiritual tonic for everyone. I remembered, too, the years my wife and I spent in Christian schools — and gave God thanks. END

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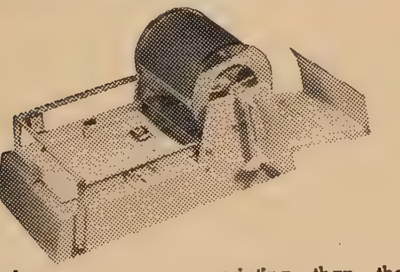

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HANDICAPPED

(Continued from page 35)

were treated. Educating them was unheard of. But institutions are not the answer to retardation. In fact, state institutions can care for only about 10 per cent of the nearly two million retarded persons in the United States. The remaining 90 per cent are at home.

But parents began to shake off their fears. Many of them were highly intelligent. They asked intelligent questions and they demanded intelligent answers.

"What makes a child mentally deficient?" "Is heredity the cause? Prenatal influence? Illness? Is it shameful?"

Doctors began to investigate more thoroughly. People brought their little ones out of hiding and ceased being afraid of what the neighbors would think. Psychologists, surgeons, pediatricians and social workers gathered voluminous data and began to add up the totals. The results were staggering in their far-reaching effects.

The authorities agreed:

Mental deficiency is a condition, not a disease. It cannot change. If the condition was caused by birth or prenatal injuries, encephalitis (brain fever), an accident (such as a severe fall), malformation of the central nervous system (such as mongoloidism), or whatever the cause — the results, they concluded, are a permanent condition.

They also learned that the incidence rate is high; more than one retarded person in every hundred. Retardation is common to both rich and poor, weak and strong. They were agreed that mental retardation is about 50 per cent inherited. One third of the cases are classified as being definitely not hereditary and the remainder come from other causes such as blows, falls, shocks or other injuries. Scientific research dispelled the fear that any mother could "mark" her baby before birth and so cause retardation.

As the facts began to be known, parents of retarded children changed. They made their own decisions about institutionalizing their children. They decided more frequently to save them from a vegetative existence.

The most brave banded together and started privately sponsored schools. Taxes covered the cost of educating normal children; the retarded did not count.

The idea that "retarded children can be helped" has caused a major stir in educational circles. It has fired the imaginations of educators, psychologists, doctors and social workers with its implications. It has been the impetus which has put new hope into the hearts of parents all over the nation.

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tarded Children has used the idea as a slogan: "Retarded children can be helped." As a result, parents are refusing to institutionalize their mentally deficient little ones. They are refusing to hide them at home. They are learning to ignore the curious stares of the callous public. They are determining, with a healthy fervor, that even these children, the forgotten ones, shall have all the happiness and education their child minds can assimilate.

What can you as a parent or as a church worker do for these children? First, you have a responsibility to the parent. After all, the parent has to face the fact that his child will never be normal. This adjustment has broken many hearts and homes, and has depleted family resources as frantic parents have traveled from doctor to doctor, following cures of all kinds, looking for a remedy. Although the parents themselves must make the adjustment, the church can help spiritually.

Quite often, the retardation of a child causes a nervous condition in the parents. This condition handicaps the child further. One mother, almost at the point of nervous breakdown, was ready to commit her mentally retarded daughter to an institution. However, a day school for mentally retarded children was opened in the community and the mother sent her daughter to attend. At home where the mother was still emotionally disturbed, where there was a lack of discipline, order and patience, the daughter could not learn. But because of the loving discipline and the simple routine of school life, the child made rapid progress. Soon the girl will have made sufficient progress to attend public school.

> **God pounds you in your soft spots until you toughen up.**
> —*Paul White*

The parent should remember that his emotional attitude toward the child is quite apparent to that child. The child may not understand rejection but he feels it. The retarded child, perhaps even more than a normal one, hungers for love, affection and security. This is something that Sunday school teachers of retarded children should keep in mind, too.

One of the first lessons which parents or Sunday school teachers should teach retarded children is obedience. Parents often find it difficult because of their sympathies; but once obedience is taught, all other learning is simplified.

Parents and workers with retarded children should also take into consideration the fact that if a child is constantly being pushed beyond his limitations, he will feel he is not com-

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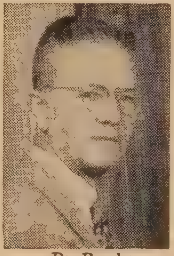

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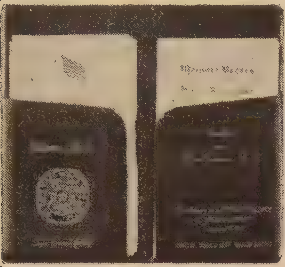

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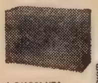

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ing up to his parents' expectations. He will feel unwanted, unaccepted and what intelligence there is will be hindered from developing.

Little Rosalie knew the meaning of rejection. Her mother would not accept the fact that her daughter could be less than perfect. Rosalie was afraid to show her face in the parent-sponsored school to which her mother shamefully brought her.

Psychological testing gave her a rating of "severely retarded." But in the school Rosalie was accepted. No one tried to make her be what she could not be. She found her own pace. Gradually she learned to smile and to talk without stuttering. She forgot to hide her face and learned to make friends with those who showed love to her. A year later she rated "slow normal" and was moved to a public school.

Parents who are suddenly faced with the truth that their child is not normal should not try to carry their burden by themselves. They should take advantage of every facility society offers today. Social agencies stand ready (in most cities) to help. Their child should be given psychological and medical examinations so that all facts causing his handicap may be studied.

If there are no schools available the parent should set aside certain times every day when the child "goes to school" at home. Disciplined, systematic training should be a daily affair. With proper training such children often grow into adults who are able to earn a living and so cease to be a burden to themselves, their families or their communities.

If there is a school within a reasonable traveling distance the child should go to school as soon as he is toilet trained, is able to obey instructions and shows signs of progress.

Parents should also remember that possibilities of delinquent and antisocial behavior are very real — especially in children with borderline IQ's. The wise Christian parent will take care that he knows what his child is doing and that he is in good care at all times. He will constantly endeavor to teach the child spiritual truths, even though the task of getting a point across sometimes gets long and tedious. And he will seek, as early as possible to lead the child to Christ, presenting the gospel message in such a way that his limited mind can grasp it.

But parents need help. State legislatures and social agencies will not function until they are pressed into doing so. There is another source of help, the Christian Church, which has been sadly neglectful. Or is it merely uninformed?

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doors to parent groups who need space in which to conduct schools for the retarded.

They can welcome to their Sunday schools the retarded, who too often have never heard of Jesus and his love. In the Sunday school and other church activities, they can give them the loving and careful attention they need.

Where there are few mentally deficient children in the Sunday school, they can be aided by being placed in a class which approximates their mental age rather than chronological age.

One Sunday school placed a 14-year-old girl in a Nursery class. Accepted by the other Nursery children and treated helpfully by Sunday school workers and the whole church congregation the girl made rapid progress, not only in learning, but in leadership as well. The other Nursery children respected her and consequently the entire class was benefited. Recently, the girl was duly promoted to the Beginner department.

A few Sunday schools have entire departments of mentally retarded children. The children are grouped entirely by mental age and the material taught approximates the material for the corresponding chronological age in a normal Sunday school.

Since the mentally retarded children have a mental age of from two to six years, mostly Beginner and Nursery Sunday school material is used.

Churches can help by encouraging parents within their membership who are faced with the problems connected with retardation. Welcoming them, helping them feel they are not "leprous" will strengthen bonds of love.

Church members must not be afraid to be labeled as followers of a social gospel if they care for the needy and indigent. Jesus' test of a person's devotion and love to Him still remains: have I cared for the helpless, unwanted, unloved, hungry, lonely, destitute? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

(A list of books and pamphlets concerning the care and education of retarded children may be had by writing to CHRISTIAN LIFE, 434 S. Wabash, Chicago 5, Ill.) END

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Spiritual Clinic

DR. V. RAYMOND EDMAN, *editor*

YOUR Spiritual Clinic editor each month is V. Raymond Edman, well-known Christian leader. From his background as Wheaton College president, former pastor, missionary, teacher and author, he brings a wealth of practical experience in Christian living to CHRISTIAN LIFE readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

▪ I married a widower who has four sons. They are not accustomed to spiritual things. What shall I do to win them?

Two of the most important elements in Christian witnessing are prayer and consistency of life. We should pray that the Holy Spirit will bring the unsaved to a realization of need and point them to the One who can meet the need. Our consistent living among unsaved loved ones will be a constant witness to the power of the Gospel and to the truth of the word, "If any man be in Christ, he is a new creature."

▪ When is judging judging? I have been studying such passages as I Cor. 5:12, 13. How is one to choose friends and fight sin without judging?

We are taught in the Scriptures to judge ourselves, that is, to view ourselves critically so that we may correct our errors; and we are taught not to be critical of others. Wise old Matthew Henry has a very fine comment on Matthew 7:1, "Judge not that ye be not judged." Here is part of it: "We must not make the worst of people, nor infer such invidious things from their words and actions as they will not bear. We must not judge uncharitably, unmercifully, nor with a spirit of revenge and a desire to do mischief. We must not judge a man's state by a single act nor of what he is in himself by what he is to us, because in our own cause we are apt to be partial. We must not judge the hearts of others nor their intentions, for it is God's prerogative to try the heart and we must not step into his throne; nor must judge of their eternal state nor call them hypocrites, reprobates, and castaways; that is stretching beyond our line; what have we to do, thus to judge another man's servant? Counsel him and help him, but do not judge him."

▪ For about five years I have been witnessing to my fellow industrial workers. To avoid interfering with work, I have used three or four tracts a week, as opportunities present themselves. Recently, I was asked by the personnel director to refrain from distributing these tracts on company property. In the sight of God, must I obey the company order, or should I continue my tract witness?

There are two spiritual principles in the Word of God, both proclaimed by Peter, which at first sight seem to be contradictory. Actually, they are not. I Peter 2:13 says: "Submit yourselves to every ordinance of man for the Lord's sake . . ." In Acts 5:29 Peter and the other apostles declared, "We ought to obey God rather than men." The difference between the two consists in the circumstances in each case. Those in authority, whether in government or in industry, have the right to state the standards of conduct for citizens or workmen. I fully appreciate and applaud your eagerness to witness patiently and consistently for the Lord Jesus. Apparently your witness is not hindering the efficiency of your work. I have known of some Christians who thought they were justified in taking company time to talk to their fellow workmen about the Savior, thus slowing down the efficiency of the crew. The company officials are justified in limiting any activities which they feel are injurious to the effectiveness of the whole organization; just as the police department is justified in forbidding street meetings on certain busy intersections because of possible danger or inconvenience to the public. However, neither industry nor government can forbid us to believe on the Lord Jesus Christ as our Savior, believe the Bible as the Word of God, or to worship in the House of God. In such matters we must "obey God rather than men." May I suggest to you that by efficiency of workmanship, cheerful cooperation with the men, careful consistency of your Christian walk, and by your patient and cheerful suffering any reproach for His name, you will cause them to want what you have.

▪ I would like to know what God's Word teaches about racial intermarriage, for instance, between White and Negro, providing both are Christians.

In the Old Testament the Jewish people were strongly rebuked for inter-marriage. (Note, for example, Neh. 13:23-31). That separation was largely on religious grounds and not racial, because many of the peoples of the Near East at that time were Semitic in origin. To my knowledge, the Scriptures as such are silent on the matter of race as we know it today. All are God's creatures, in sin and rebellion against the Almighty, it is true; and all can become children of God through faith in the Lord Jesus Christ. In my opinion the intermarriage of the races is inadvisable, not because of any scriptural prohibition, but because of social considerations and customs. In intermarriage it is usually the children who suffer.

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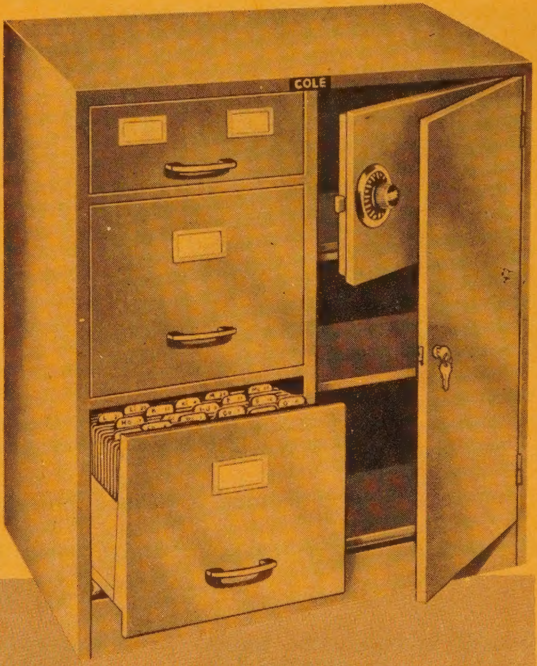

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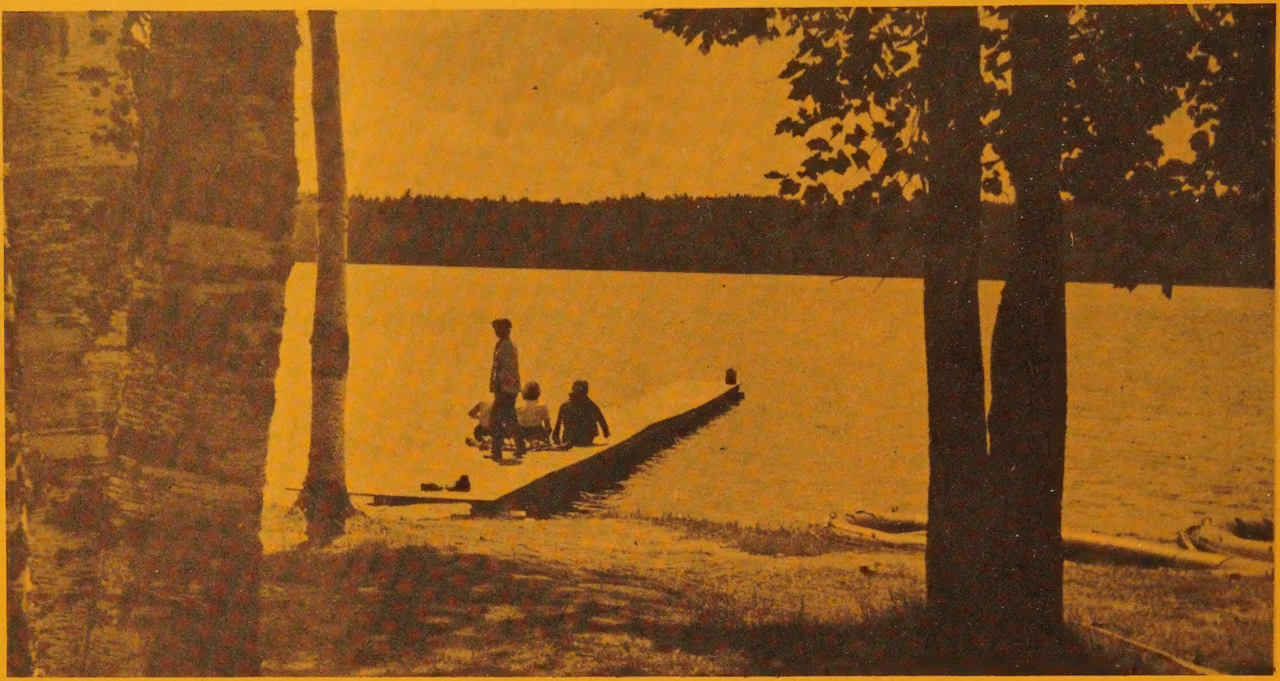

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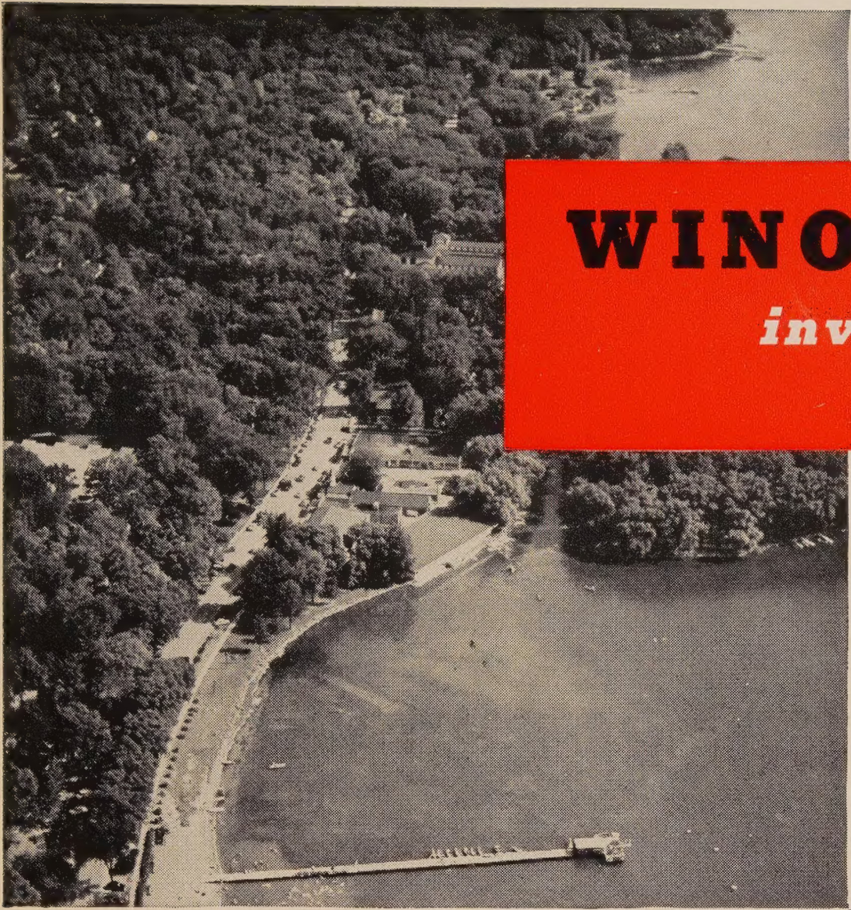

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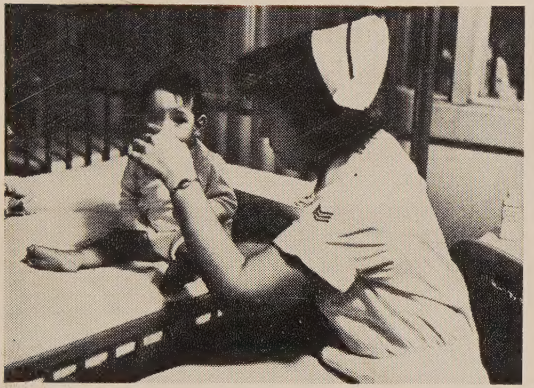

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